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Authorities Take Over Arab Electricity Concession

The Israeli Electric Company annexed the Nablus Electric Company's western area of concession to its own grid August 15 over objections of the residents of the occupied West Bank town. The action, authorised by Israeli military authorities and the Israeli-controlled municipality, was described as a violation of the Arab company's concession rights.

The annexation had been fought against by the municipal council headed by Bassam Shaka'a before it was sacked by the Israeli authorities in March 1982. The engineers who run the local power station were not consulted about the hook-up. A source at the power station said they received notification from the Israeli 'civil administration' to stop supplying an area from the Wadi Tuffah, west of Nablus, to the town of Anabta. This area includes 12 villages which formerly received electric power from the Palestinian Nablus Electric Company. The annexation is seen by locals as the first step towards controlling utilities in the entire region and closing down the Nablus Company.

Israel Radio reported August 15 that the Israeli Electric Company will supply one-fourth of the total 10 megawatts needed by the company's concession area. The rest of the energy will continue to be provided by the two electric generators of the Nablus Company. The radio report also said that the Israeli authorities will collect payment from the West Bank residents served and pay the Israeli company.

The measure was condemned by the elected mayor of Nablus, Bassam Shaka'a, who described it as a takeover of the Nablus Electric Company's concession rights. Shaka'a called on residents to confront the measure.

The measure was also condemned by the elected mayor of Anabta, Wahid al-Hamdallah, also deposed from his office two years ago. He said that the measure was illegal according to an agreement between the Nablus and Anabta municipalities which bars the cancellation of any part of the company's concession rights. (Translation: Al Talia, August 16, 1984)

Nablus Mayor Bassam Shaka'a spoke at a meeting of national institutions at the Jerusalem Electric Company in February 1981, held to support the JEC's fight against annexation by the Israeli Electric Company. The JEC and the Nablus Company are the only two Palestinian-owned utilities operating in the West Bank.

Settlers Destroy Arab Home Near Gilo Settlement

Twenty settlers evicted the Salman Arab family from their home near Gilo settlement at gunpoint August 7, threw out their furniture and then bulldozed the two-storey house which the peasant family built in 1930. The settlers returned the next day to load the rubble onto trucks and haul it away. They pushed the furnishings into a pile by the side of the settlement road.

The Arab family has lived for the past 64 years on the 46-dunum site which was planted with olive, fig and almond trees. Settlers have attempted several times to buy the land since the early 1970s, offering up to JD50,000, but the family refused to sell their home.

August 7 at 8pm armed settlers arrived with bulldozers and ordered Salman Salem Arab, 85 years old, and his two sons, Muhana and Mahfouz, to leave the premises immediately, claiming it was their property. When Salman and his son, Muhana, refused to move, the settlers forcibly evicted them by throwing furniture out of the house. The bulldozers then moved in and completely demolished the stone structure.

Last April, an Israeli magistrates court ruled that Mahfouz Arab sold his property to a landbroker called Adel Dweik in 1973 and, therefore, must vacate the house. But an appeal against the eviction order was pending in court, according to Muhana, who argued it was based on a fraudulent land sale: Mahfouz himself owns no property — everything is in the name of the father — and he suffers from major psychological problems. There was no demolition order of any kind issued by the court.

On the same day, Muhana filed a complaint to the police station in Beit Safafa, but the policeman refused to take any action. The Arab family's Israeli lawyer, Eitan Geva, did not file a complaint to the police.

The hilltop land, part of the village of Beit Safafa, traditionally belonged to a wealthy Palestinian family who emigrated in 1920 to the United States. Salman Arab, who had been a peasant worker on the land, was entrusted with its care. He built his own house in 1930 and has paid land taxes to the British mandate, Jordanian and Israeli authorities since that time.

The family was given a tent by the Red Cross and is trying to salvage some of the house's furnishings. They have launched an appeal for local and international support to rebuild their destroyed house and regain their land.

Owners of several other houses in the vicinity of Gilo settlement are involved in court proceedings against the government to retain their land and houses.

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Volunteers Pave Road Into Dheisheh

A one-hundred-and-twenty-metre road on the west side of Dheisheh refugee camp, Bethlehem district, was paved August 11 by 150 volunteers from the camp.

Volunteers had started removing rocks last month and brought cement mixtures to complete the work. Residents of the camp provided food for the volunteers. At the end of the work, the volunteers held a meeting and decided to collect grants from residents of the camp to finish paving the road. Thirty families will now be able to drive their vehicles up to their houses. UNRWA provided the cement and the volunteer action was sponsored by Dheisheh's Voluntary Work Committee.

One volunteer told *Al Fajr*: "Because of the absence of services in the camp, residents want to improve their living conditions by paving roads, restoring collapsed houses and restoring the headquarters of women's and voluntary work committees. Volunteers usually start their work in June and end in November."

The idea of voluntary work started in the early seventies. Israeli authorities obstruct those who participate in the community work; they are often detained and questioned about their political activities. At least five projects are finished every year by voluntary work committees in Dheisheh camp.

Israelis Beat Arab Passers-by After Car Bomb Discovered

Twelve kilogrammes of explosives were found in a car parked haphazardly in West Jerusalem's main business area August 15. The charge, set to detonate at 10am, was safely defused by an Israeli bomb squad one hour after police received a telephone tip from a passerby. At least 20 Palestinians were rounded up by police from a five-block area. Several of the arrests, the Israeli press reported, were made for 'their own safety' after Israeli passersby attacked them. No Israelis were reported arrested in the round up.

The car, a stolen Opel Rekord, was rigged with an ignition device and timer connected to a cooking gas bottle and several kilos of nails in plain view in the back seat. The inside of the hood bore an Arabic inscription: "Fatah, Fatah, Fatah, Sabra-Shatila," according to Israeli reports, and, on the dashboard, an inexplicable "Don't forget God."

No organisation claimed responsiblity for the car bomb, neither Palestinian, Lebanese nor Israeli. *The Jerusalem Post* reported August 16 that police sources believe the position in which the car was found indicated it had been hurriedly abandoned, rather than parked, and that the perpetrators could not have been far from the scene when the car was discovered. Several Palestinians in Jerusalem doubted that the Arabic inscriptions on the booby-trapped car could be genuine. "Had the car exploded, no one could have read the message. They could not have made the car more suspicious looking," said one journalist.

A Palestinian boy is lead away by a policeman in a 'precautionary arrest.' Israeli Jews beat the boy for being in the vicinity of Ben Yehuda street in West Jerusalem when a car bomb was discovered.

Israeli Soldier Found Dead in Nablus Orchard

The body of an Israeli corporal, Moshe Tamam, was discovered in an olive grove near Mevo Dotan settlement in Nablus district August 10. He was last seen August 6 when he left Tiberias for his parents' home at HaVat Zeleb HaSharon, north of Netanya. Villagers from Ya'abad found the body in an orchard and informed police.

The Democratic Front for the Liberation of Palestine announced August 12 that its guerrillas in the occupied territories had kidnapped and killed two Israeli soldiers. The DFLP statement added that a Palestinian commando unit called "Carlo" kidnapped and killed the Israeli soldier Tamam. The DFLP said that its men also killed an Israeli soldier called David Boker from Netanya whose body was found on the road between Attil Settlement and Tulkarm last November.

Israeli daily *Al Hamishmar* reported that the commander of the Israeli police in the northern region, Gabai Eshton, has formed a team to investigate the circumstances of Tamam's death. *The Jerusalem Post* reported that investigators believe the soldier may have been given a lift and then killed.

Shmuel Goren, the Israeli coordinator of activities in the West Bank, admitted that 'hostile elements' might be responsible for the attack.

Knesset member Meir Kahane, head of the Kach extremist movement, attended the funeral for Tamam at the military cemetery in Netanya. According to the Israeli daily *Davar*, the soldier's father told Kahane, "They killed him like a chicken," to which Kahane responded, "Do not worry, we will avenge him." (Translation: Al Sha'ab, August 13, 1984)

Attacks Increase Against Israeli Occupation in Lebanon

The level of resistance to the Israeli presence in south Lebanon and to the Israeli-supported South Lebanon Army caused concern in the Israeli press last week as daily military attacks are carried out.

Israeli daily *HaAretz* wrote in a long article about the resistance in south Lebanon that attacks are precisely programmed and coordinated by a large, organised, national leadership. *HaAretz* said that the Tyre area, including 119 villages, has been very active in military actions against the occupying Israeli army. The Israeli paper said that eight military attacks took place in a single area and that 24 attacks occurred in and around occupied Tyre during June. Attacks in July jumped to 30 and, in the first half of August, 13 attacks took place.

The escalation of military resistance has apparently brought Israeli withdrawal from Lebanon much closer. In a report by Israel Radio, later denied by the Israel army spokesperson, it was revealed that a withdrawal plan had been worked out by Israeli army officers.

The report by Hai Hecht, broadcast over the weekend of August 10, said that the army officers plan to call for a withdrawal from Lebanon within two months. The radio reported soldiers complained that political leaders are too busy in their coalition bargaining to worry about them. The Israeli army media adviser was quoted in a denial published in *The Jerusalem Post* August 14 as saying that "no plan for an exit (from Lebanon) had been presented." Israel TV also featured a report on south Lebanon with soldiers complaining that Lebanese children tell them "Get out of here."

The army spokesperson's office admitted to at least eight attacks on Israeli and pro-Israeli forces at the front this week. In the most severe attack, two Israeli soldiers were reportedly hurt August 12 when a roadside bomb exploded as their patrol travelled east of Tyre. According to Israeli press reports, the attackers detonated the bomb by remote control only 200 metres away and opened fire on the patrol before escaping.

In an apparent new mode of attack, Israeli papers have said that a light anti-tank missile, called "LAW", was fired against the Israeli-supported SLA army near Deir Qanoun, northeast of Tyre. Papers claimed August 14 that the attack caused slight damage and that the attackers escaped by car.

At least three attacks were launched against Israeli forces in south Lebanon August 13. Light arms fire was directed at an Israeli army patrol in Sidon. A large bomb went off as another patrol passed in the village of Ras al-Ain and another attack of light arms fire was directed at an Israeli patrol in the Lebanese eastern sector. The Israeli army spokesperson claimed that the attacks did not result in injury.

Two hand grenades were thrown at an Israeli army convoy August 8 north of the village of Sarafand on the Sidon-Beirut road. The Israeli army spokesperson claimed that no one was hurt in the attack.

In another development, the British daily *Guardian* published a long report August 14 detailing the actions of Israeli intelligence in south Lebanon. The report spoke about attacks by the 'elite' Israeli intelligence group number 269 against residents of south Lebanon. The *Guardian* reported violent search operations and nightly arrests. The British daily reported how the head of the Amal militias in the village of Didias was executed after he was dragged by a car throughout the village. (Translation: local and Israeli press)

3Palestinians Assassinated in South Lebanon

SOUTH LEBANON – Lebanese security sources said August 12 bodies of 3 murdered Palestinians were found in two refugee camps in South Lebanon. One of the victims was shot to death in Ein Hilweh refugee camp and another was found killed in al-Buss refugee camp. The third Palestinian was found strangled in one of the graveyards in Tyre. His identity is not known.

THIS WEEK'S CENSORSHIP

Following is a breakdown of censorship cuts for issue 224, August 17, 1984:

Number of original articles submitted to censors 21
Number of articles totally censored out 7
Number of articles mutilated beyond use 1
Number of articles partially censored but used 2
Number of articles passed 11

Israel Plans to Steal Hasbani Water

The Israeli water planning authority, Tahal, plans to use the oil pipeline through occupied Golan and Lebanese territory to divert water from the Hasbani river to Israel, according to an Israeli newspaper.

Israeli daily *HaAretz* reported August 14 that Tahal engineers have been assigned to prepare a plan to carry out the water diversion. The plan calls for using the Tapline oil pipelines, which used to run from Saudi Arabia to Lebanon for this purpose. The pipeline, which is owned by an American company, ran across Saudi Arabia, Jordan, Syria, the Golan Heights and Lebanon ending at the Zahrani river mouth. The pipeline was no longer used after the occupation of the Golan Heights in 1967, except to transfer oil from Saudi Arabia to Jordan. With the Israeli occupation of Lebanon, Israel now controls the pipelines from the Golan to Lebanon.

HaAretz said that, in addition to the potential improvement to northern Israel's water supply, which is low, the proposed plan includes generating hydroelectric power as a result of water coming from the top of the Golan to the Tiberias valley. The water diversion is to end at the foot of the Banias mountain in the direction of Dan gorge.

Israeli efforts to produce hydroelectric energy have not been very successful. *HaAretz* said 30 years of Israeli efforts to produce hydroelectricity from the Jordan river have not been successful because of the low level of water.

Agence France Presse reported from Beirut that Lebanese have been denouncing Israeli efforts to exploit the Lebanese water sources. AFP said that Israeli officials have consistently refused to comment on the subject. (Translation: HaAretz, August 14, 1984)

Settlers Consolidate Grip on **Waqf** Property in Hebron

70 Israelis from the moderate Citizens Rights Movements (RATZ) stand 100 metres from a new settlement they went to Hebron to protest August 11. In the background are the four caravans – called Ramat Yishai – parked on a cemetery edge overlooking the Palestinian town.

Jewish settler-squatters in Hebron began efforts last week to expand Ramat Yishai, the nucleus settlement they established on the southwest side of Hebron August 9 after receiving government sanction.

The new settlement drew protest from Palestinians as well as from liberal Israelis.

Israeli military sources said August 10 that Hebron settlers plan to set up four more settlements in Hebron in the near future to speed up the building of a Jewish quarter in the city. The source was quoted as saying that the settlers have been assembling mobile homes outside Jewish squatter houses in the city to prepare for further settling.

Meanwhile, Rabbi Moshe Levinger, the founder of Kiryat Arba settlement near Hebron and one of the initiators of settlements in Hebron in 1978, was seen several times during the past week, inspecting neighbouring land plots, apparently in order to expand the settlement. The acting mayor of Hebron, Mustafa Natsheh, who was dismissed from his post a year ago, speculated that the next target would be a second land plot, about 600 metres square, near the squatter settlement on Tal Rumeida. The Israelis claim that the land plot is owned by Jews.

In the meantime, the four founding families of Ramat Yishai settlement, on Tal Rumeida, appear to have consolidated their grip on the land after the Israeli authorities installed electric generators and water containers. Three border patrol cars are permanently stationed at the settlement entrance which has been surrounded with barbed wire fences.

Hebron residents point out that plans to start a nucleus settlement on Tal Rumeida were drawn up by the Israeli authorities at least one month ago.

Zakariya Al-Bakri who was in charge of the land plot, through a long-term lease from the Jordanian custodian of absentee property and the Israeli custodian of absentee property after the Israeli occupation of the West Bank in 1967, was summoned to the Hebron military governorate over a month ago and informed that he must forfeit the land plot. One Hebronite, associated with Al-Bakri family, said the authorities offered him money in exchange for leaving the land plot. He refused. Ratib Abu Haikal, who is in charge of a second land plot was also told to leave the land.

Acting mayor Natsheh told *Al Fajr* that the land which the Israelis claim belongs to them is actually *Waqf* property known as Tamim Al-Dari *Waqf*, which is administered by a special committee.

The new settlement drive drew protest from Palestinian institutions, as well as Israeli opposition groups. Several national Palestinian institutions in Hebron, including the elected municipal council, sent letters of protest to the Israeli defence ministry and to the UN Secretary-General Perez de Cuellar.

Meanwhile, more than 70 Israelis led by MK elects Ran Cohen and Mordechai Bar-On, from the Citizens Rights Movement (Ratz) demonstrated near the settlement August 11 to protest the establishment of the settlement.

Jewish settlement in Hebron started in 1978 when Miriam Levinger, wife of Rabbi Moshe Levinger and several other Kiryat Arba women occupied the Dabo'yya building. A Jewish religious school was opened in it later.

Woman Dies After Seeing Soldiers Beat Her Relatives

A 62-year-old woman died of an apparent heart attack August 7 after watching Israeli border guards beat three Beduin agricultural workers near Heletez, an Israeli settlement near Beer Sheba.

Azra Sane', who lives near the Israeli Omer settlement, seven kms northeast of Beer Sheba, was visiting her son-in-law, Hussein Sane', 35, and his two brothers, Abd al-Mene'em, 30, and Abd al-Karim, 28, from Tarabin Sane' clan.

When she arrived at Heletez settlement at 9.30pm, she saw her relatives tied to trees while soldiers beat them. She begged the soldiers to stop and release her relatives. They did not heed her pleas. She screamed as the soldiers continued to beat them. Then she fell to the ground. Hussein said: "She screamed, 'Water, water, water,' and then fainted. We could not help her, as the soldiers continued to beat us."

At 1pm the soldiers finally released the workers and left, and the workers carried Azra Sane's dead body to where they live. The following day, Tarabin clan members buried the corpse in Um Batin.

Her sons and relatives filed a complaint to the police who exhumed the corpse and transferred it to Abu Kbir Hospital in Tel Aviv. Her family was given a permit to rebury her but the burial certificate did not mention the cause of death.

Nuri al-Uqbeh, head of the Association for the Protection of Beduin Rights, said: "The Arab masses are witnessing a dangerous phenomenon of violence against Palestinians to evict them from their land." Al-Uqbeh sent copies of his statement to the Israeli prime minister and the defence minister demanding an investigation to bring to court the soldiers 'responsible' for Azra Sane's death.

The magistrates court in Beer Sheba banned the release of information about the incident. The police claimed publicity about the death would create a disturbance among Beduin

Nabulsi Obtains Court Order Against Double Jeopardy

Israeli High Court issued an interim order August 14 against demolishing a house belonging to Abdallah Saleh Khadr from Beita al-Fuqa, south of Nablus. Israeli authorities arrested Khadr's son Walid August 6 on charges of possessing explosive materials and membership in a Palestinian organisation.

Because Israeli authorities demolished his brother's house in 1980 for similar reasons, Khadr filed an application to the Israeli High Court through advocate Lea Tsemel.

Khadr's house was damaged when military authorities demolished his brother's house. He was given IS560,000 in compensation in February 1983.

ISRAELI CIVIL GUARDS BEAT ARABS IN JAFFA

Commander Shlomo Haroun, acting head of the Tel Aviv regional police, appointed an officer to investigate another case of beating and brutality against Arabs by members of the Israeli Civil Guard which occurred last week in the 'Dan' bus parking lot in Jaffa.

HaAretz reported August 15 that, during the night, a Civil Guard patrol vehicle, with three volunteers, one of them a policeman, toured the site. Israeli army property was found in the area and patrol members suspected it had been stolen by Arabs whom they saw nearby. Members of the Civil Guard began to beat the Arabs, one in particular, who had tried to escape. It was eventually established that the property had not been stolen by anyone, but was owned by the 'Dan' company.

Goren Threatens Major Oppression

Shmuel Goren, coordinator of government activities in the occupied territories, told a Tel Aviv press conference August 13 that the army will take steps in the coming weeks to 'uproot' the development of national Palestinian bodies in the occupied territories.

Palestinian newspapers called the statements a "threat against nationalist personalities and institutions." *Al Talia* bi-weekly wrote in a front-page story that Goren's statements "coincided with the settlement drive in the West Bank."

Al Talia quoted Palestinian observers as saying that Goren's purpose was to soften opposition to the settlement drive and to take "punitive action against those who object to it and, in particular, the latest plan to settle the heart of Hebron."

Al Talia noted that Gush Emunim militant Rabbi Moshe Levinger and other underground terrorist sympathisers have recently been demanding that punitive action be taken against Arabs.

Goren said the army will "crush any attempt by the residents in the occupied territories to reorganise the coordination committees, like the National Guidance Committee and the Palestinian National Front."

Al Talia pointed out that Goren's statements came one day after he visited the latest settlement site in Tal Rumeida in the heart of Hebron. (Translation: Al Talia August 16, 1984 and Al Fajr, August 15, 1984)

CONTACTS TO APPOINT NEW ARAB MAYORS

Shmuel Goren, the Israeli coordinator of defence ministry activities in the occupied territories, held a press conference in which he covered the subject of appointing new mayors to replace the deposed West Bank mayors.

He said that when suitable people are found they will be appointed.

Goren disclosed that Israel is considering enlarging the two bridges across the Jordan River, Damieh and Allenby, or opening a third crossing point. He said the pressure of summer visitors is heavy but Israel cannot allow more visitors across the bridges because of security problems. (Translation: Al Fajr, August 14, 1984)

60 VOLUNTEERS FROM ABROAD DIG IN AT BZU

Sixty volunteers from Norway, Switzerland, Denmark, Italy, Colombia, France, England, the United States and other countries ended August 8 an 18-day voluntary work camp at Bir Zeit University's new campus, Jalazon refugee camp, Ramallah district and Jerusalem. The volunteers who participated in this, the second international voluntary work camp sponsored by Bir Zeit University, worked mostly in preparing for the Bir Zeit University graduation ceremony. They also paved streets in Jalazon camp and cleared bushes and stones from a plot of land in Jerusalem.

Volunteers see the work camp as maintaining relations between volunteers from many countries and residents of the West Bank. The social and political reality of life for Palestinians in the occupied territories is discussed by volunteers and their Palestinian counterparts.

A Georgetown University student from the United States, told *Al Fajr*: "We are touched by the kindness of the people at the camp and happy to meet and work with them and share in the Palestinian cultural events. Our participation in the camp is a symbolic action of solidarity with the Palestinian people. The volunteers are given an opportunity to view the Palestinian reality."

Ruth, a community worker from England, told *Al Fajr*: "It is a brilliant opportunity to meet students and Palestinian people in the camp, which is very well organised. Cultural lectures and activities, the physical work, meeting and talking to people are all enjoyable experiences. In this short visit we also learned about the negative impact of the occupation upon the Palestinian people."

Kach Forces Stopped Outside Shafa 'Amr

Members of the extremist Kach movement, headed by racist Meir Kahane, failed to force their way into the Galilee town of Shafa 'Amr August 13 on the pretext of cleaning up a Jewish cemetery inside the municipal borders. Israeli police refused to let them in without permission from Ibrahim Nimr Hussein, the head of the village council in the town of 23,000. Kahane has made a public campaign to force Palestinians out of the country and especially targetting heavily populated towns. Hussein told *Al Fajr* that the police in Acre telephoned him at 1pm to say that Kahane's supporters wanted to enter the Jewish cemetry in Shafa 'Amr. Police asked Hussein if Kahane's supporters would be allowed in. Hussein told the police, "No one could secure their safety if they force themselves into Shafa 'Amr." Israel Radio also contacted Hussein and asked similar questions. At 2:30pm, two Israeli police officers, two journalists and someone identified as from Kahane's group went to Hussein's house and told him that Kahane supporters were waiting at the western entrance of the village for permission to enter. Hussein refused and addressed Kahane's supporter: "You do not respect law and you plan to expel Arabs out of their land."

As news about Kahane's arrival spread in the village, several hundred residents gathered at the western entrance and Kahane's supporters left. Hussein told *Al Fajr* "The village had received permission earlier from the religious affairs ministry to remove weeds and stones from the cemetery."

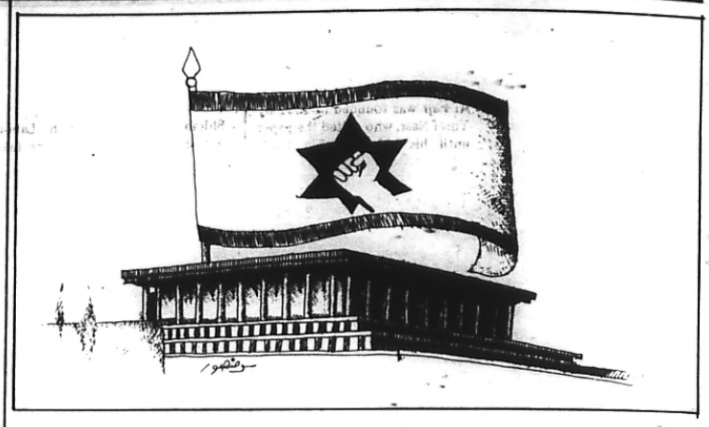
In its regular meeting at Shafa 'Amr, the regional committee of the Arab village council heads, representing 42 village councils, denounced the Kach aggression against Arab residents, sent telegrams to Israeli officials and appealed to Israeli Knesset members to be present in any village Kahane and his supporters plan to intrude in.

Mohammed Hassan Ghanayem, head of Sakhnin village council in the Galilee, denied an Israeli newspaper report August 14 quoting one of Kahane's supporters as saying that they have bought three houses in Sakhnin.

According to *HaAretz*, the Kahane supporters, who were prevented from entering Sakhnin by police August 14, claimed: "We paid good money to the families who lived in the houses, with which they could even buy a yacht."

Ghanayem called the claim "a baseless rumour circulated by Kahane's supporters." He said: "I challenge them to mention the name of the seller. If it is true, then Kahane's supporters need the council's approval to confirm the houses' sale. We will not do so and we will fight against the alleged sale in the courts."

HaAretz reported that Kahane's supporters said: "When the occupants leave, we will set up a synagogue, a *yeshiva* and a home for Jewish orphans."



2000 Anti-Racist Demonstrators Greet 11th Knesset Opening

Two thousand people demonstrated outside the Knesset August 13 as Meir Kahane was sworn in as a member of Israel's legislative assembly. The demonstrators, many of them, members of Alignment-affiliated Zionist youth groups, wore yellow stickers — reminiscent of the badges which the Nazis forced Jews to wear — which bore the slogan "Don't say 'I didn't know.' " Placards carried by demonstrators read: "The lesson of the Holocaust is the struggle against racism."

Prominent at the demonstration was the banner of the Israeli Association of Anti-Fascist Fighters and Victims of Nazism.

A young man carrying a placard asking "What about the arrogance and discrimination of the Ashkenazis against the oriental communities?" was moved on by police when it became clear that he was a Kahane sympathiser.

The demonstration, called by a new *ad hoc* group, 'Citizens Against Racism,' focused on a petition calling on the Knesset to pass a law against racist incitement. A similar petition, circulated to members of the new Knesset, attracted 40 signatures. Among those MKs who refused to sign were former Knesset deputy-speaker Meir Cohen-Avidov, notorious for his racist remarks about Arabs, and former finance minister Yigael Harwitz.

The crowd jeered and booed as Kahane drove into the Knesset, but police prevented a rush towards his car. MKs from the religious parties were also greeted by jeers. Some members of the crowd cheered as Labour Party leaders Shimon Peres and Yitzhak Rabin drove in.

As the swearing in ceremony started, the crowd marched to Emil Greenzweig Gardens, where speeches against racism were made by Jerusalem mayor Teddy Kollek, Holocaust historian Professor Yehuda Baer and others.

At the swearing in, Kahane caused a stir by insisting, three times, on adding the phrase from Psalms "I will always obey your *Torah*." Some MKs, including Democratic Front for Peace and Equality leader Meir Wilner, claimed that, since he did not make the statutory affirmation, Kahane has not yet been sworn in. No members walked out of the Knesset when Kahane was sworn in, as had been threatened.

The session was chaired by the oldest MK, National Religious Party leader Dr Yosef Burg, who is now acting speaker of the Knesset, in addition to his Interior, Police, and Religious Affairs portfolios.

Following the ceremony the Knesset rose without fixing a date for its next session.

Outside, many demonstrators were detained in Emil Greenzweig Gardens as police sappers examined suspicious objects at the three exits of the park. All these turned out to be harmless.

Religious and Social Boycott of Golan Heights Residents

Religious and secular leaders in the Golan Heights issued a proclamation August 9 calling for a religious and social boycott of all residents who have accepted Israeli citizenship.

Residents of the Syrian-occupied Heights discovered during the Israeli elections the names of 200 residents who had Israeli citizenship and were qualified to vote for the Knesset.

Golan residents, numbering 15,000, have repeatedly rejected Israeli attempts to force them to accept Israeli citizenship. The resistance, begun in 1979, culminated in 1981 with a five-and-a-half-month general strike following Israeli annexation of the Golan December 14, 1980.

Al Fajr daily reported August 11 that *Sheikh* Amin Tarif, religious leader of the Palestinian Druze, had approved the religious ban on Syrian Druze holding Israeli citizenship. Tarif's stand was welcomed by Golan Heights national leaders because of the tremendous influence Tarif has on Druze in Israel. In the past *Sheikh* Tarif was known for his pro-Israeli stance.

Sheikh Amin Tarif

The ban means that Golan residents will not participate in any social affair with any of the Israeli passport holders. Religious leaders refuse to perform any ceremony for the ostracised individuals.

(Translation: Al Fajr, August 9, 10, 1984)

20,000 Attend Nazareth Work Camp Inauguration

More than 20,000 Arab and Jewish residents, as well as foreign delegates, took part in the ceremonial opening of Nazareth's ninth Voluntary Work Camp August 15, organised annually by the Arab municipality.

The volunteers, along with thousands of Nazareth residents, Nazareth mayor Tawfiq Zayyad and prominent Galilee and Triangle figures in the Democratic Front for Peace and Equality (DFPE) marched from the city centre to the camp site in the secondary school playground. Marchers chanted slogans denouncing racism and calling for the silencing of racist Meir Kahane. Participants in the popular demonstration also carried placards with slogans commending Lebanese resistance to the Israeli occupation and saluting the Palestinian people everywhere. Some of the placads read: "Hand-in-hand, we build and protect Nazareth."

The Work Camp, which lasts for four days, was officially opened by deputy mayor Ramez Jaraiseh in a speech condemning "fascist tendencies which permeate Israeli society." He pointed out that although right-wingers dominate the new Israeli Knesset, the progressive forces are "ready to confront and repel this attack."

Several Arab and progressive Israeli figures, including Anatol Blanco, a soldier refusing military service in the Golan Heights, Rabbi Milton, representative of the Committee against Racism, and Moharam al-Barghouthi, head of the Voluntary Work Committee in the West Bank, spoke to the crowd.

Tawfiq Zayyad, mayor and one of the four members of the Israeli Knesset from the DFPE, was last to address the crowd. He attacked the government's policies in Lebanon and criticised attempts to establish a 'national unity government.'

Delegations representing institutions in the United States, Belgium, Germany, Switzerland, France, Cyprus, Finland, Greece and Bulgaria are scheduled to participate in the work camp.

Participants of the camp, estimated by a source at Nazareth municipality to be 6000 strong, will build retaining walls and stairs and pave roads and schoolyards. The main project is to construct a second floor in the Municipal Cultural Centre.

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Publisher:
Paul A. Ajlouny
Editor:
Hanna Siniora

Tel: (02) 281035
P.O. Box 19315
East Jerusalem

Telex no.s:
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Chaos Vs. Unity

Israeli coordinator of activities in the military government, Shmuel Goren, charged August 13 that Palestinian notables in the occupied territories were organising a nationalist body. He claimed that the army will take steps in the coming week to 'uproot' its development. Goren expressed these views in a press conference in Tel Aviv, thus paving the road for the Hebrew media to wage its campaign in a coordinated preparation for the coming brutal measures against the Palestinian population of the occupied territories.

After 17 years of occupation, Palestinians have learned that whenever Israel is sinking in an internal crisis it immediately turns to an external issue. Since the Israeli elections of July 23 and the no-victory result for any party, settler colonisers have won the upper hand and are pushing the unstable government to have things done 'their way.' The establishment feels at ease to have unity over at least one action.

Moreover, experience has taught Palestinians that, following every such organised campaign, another step in the general master plan that Zionists have for the Palestinians is taken and more land is taken. To cite examples from the last few years: a) another coordinator of activities attempted to misrepresent statements by the mayor of Nablus, Bassam Shaka'a, on the coastal road operation in 1979 and prepared the ground for a deportation of the mayor at that time; b) in 1982, the creation of the 'civil administration' and the attempt to impose it on the local population, including the elected municipal councils, led to the deposing of almost all nationalist mayors. Although illegitimate steps were actually taken after such threats, Palestinian awareness of the ultimate aims of the Israelis prevailed over and to a certain extent blocked them.

The situation of chaos and division Israelis are in now, compared to the situation of unity and high spirits the Palestinians are living in, makes the Goren statement and threats unfortunately natural and understood. But if the previous measures, despite their intensity, did not help Israel achieve its aims in total, why should these threats lead to a 'better' result?

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Arab Rulers Have a Solution

Negotiations are still going on between Shimon Peres, leader of the Labour Party, and Yitzhak Shamir, leader of the Likud, to find a way out of the political crisis resulting from the election results.

Ironically, these negotiations are being conducted in a very 'hot atmosphere' and with great anticipation, not only in the Israeli street, but in the palaces of Arab rulers as well.

Some of these [Arab] rulers would do their best to keep the Likud in power. According to them, it is only the Likud that can directly apply the Zionist philosophy and continue with the policy of settlement and then the annexation of the West Bank and Gaza Strip to Israel. Consequently, confronting the Likud would be definite without any political manoeuvre...

Yet, some [Arab] rulers would like Peres to succeed in forming a government, so that they could start negotiations with him for the freezing of settlement and regaining whatever land they could get.

What is ironic and ridiculous in these romantic Arab visions is that the Ma'arach and the Likud are not interested in the Arab attitudes at all. Both Israeli parties are not interested now in discussing the issue of the occupied territories or a settlement with all Arabs combined. They are interested in solving their economic crisis and in increasing immigration to the 'Land of Israel,' and in keeping the occupied Arab territories.

We don't know whether Arab rulers will get up and be aware that the solution lies with them and the way they govern, not in the Israeli Knesset or government.

AL FAJR
August 8

Exploding an Arab Sea

Seventeen ships have already been damaged by mines in the Red Sea. However, the political damage is far greater than the economic damage to these ships. This Arab sea has suddenly become the focus of international attention. It may become a new 'volcano' in the region.

Why are they exploding the sea?

First, it is a vital economic vein. So, by combining the economic and political realities, the Red Sea becomes a very important card in the region. Many world powers are participating in this card game; foremost among them is the United States.

Secondly, the Red Sea is an Arab sea linking many Arab countries with common interests, through the Suez and the Straits of Bab al-Mandib. Exploding the situation in this sea means the destruction of these two strategic gates [Suez and Bab al-Mandib]. Besides, it is an attempt to create a new Arab axis preoccupied with its own security problems.

Thirdly, the Red Sea is intended to be part of the Iran-Iraq war through the interest of the big powers, which are the only countries benefiting from this war.

It is natural that there are many more reasons. But the most important one is that this sea is completely Arab. It is also of extreme strategic importance. Therefore, it is a direct target of imperialistic designs against the Arab peoples.

The most prominent ambition is perhaps the call by the US, France and Britain to protect the security of this sea. Any observer knows that this protection is, in effect, controlling the sea and putting it under their political, military and economic designs.

Are the Arabs on the threshold of a new battle, imposed on them at a time we thought they were heading for a minimum of solidarity?

Or perhaps this new battle will make the Arabs more conscious of the need of Arab solidarity. Then the Red Sea will have a different role other than that planned by the makers of disasters and wars in this world.

AL FAJR
August 13

Anyway... A Zionist Government

Ezat Adel, chairperson of Egypt's Suez Canal Authority; whose interests lie in mining the Red Sea?

Are some Arab regimes still waiting for the outcome of the debate in Israel over who is going to form the next government there?

This may be true, though they have been waiting for nearly three weeks now. The Arab regimes, or most of them at least, are known for their patience. Why shouldn't they wait if waiting means no more than that?

However, we may help these Arab regimes by referring to some excerpts from the debate between the leaders of Labour and the Likud.

These excerpts stress the unity among all Israeli leaders. Shimon Peres, for instance, stated that his party supports the establishment of a Jewish settlement town opposite every Arab town. But Labour objects to establishing Jewish settlements inside Arab towns. As for Yitzhak Shamir, he supports settlement in every part of 'Greater Israel,' both inside and outside Arab towns.

What is the difference between the two quotations? And what is the difference between the two parties? It might be a difference in methods only. But some Arab regimes do not realise that and they will go on waiting.

AL FAJR
August 15

OPINION

AL FAJR invites our readers to contribute letters, articles and opinions. Contributions must be signed, but names may be withheld upon request.

Kahane Is Just the Abscess in Israel's Body Politic

by Yehoshua Sobol

Everybody is now shouting Kahane, Kahane. They compete to add curses to his name. The 'Abominable Rabbi.' 'That Scoundrel.' 'The Anathema.' Very good. But he only got one seat. What about the 29 percent of the population who expressed support for the acts of the Jewish underground a week after their discovery, as was shown by a poll in *Ha'ir* [Tel Aviv local newspaper]? What about the 14 percent who support expulsion of the Arabs, and the further 44 percent who favour leaving the Arab population without rights — as shown by a poll carried out by Mina Tzemach at the request of *Al Hamishmar* a week before the elections? What about the revelations of Rafael Eitan, who tried to explain that the ideology of Kach relating to the Arabs is included in the nice song 'We Have Castrated You, Ya Mohammed,' sung, he claims, in the tents of the *Palmach*? [the pre-state underground identified with the left-wing of the Labour movement]?

Even if Kahane is an ugly abscess which has broken through our skin, we should remember that every abscess is a sign of general contamination in the body. The abscess is only the result, a break in the skin where a sepsis pours out. The threat to the body and to life itself is not the abscess, but the contamination which has spread through all the tissues. The abscess is an aesthetic blemish, the contamination is a threat to the body's existence.

Therefore, Eitan should be thanked for reminding us that the language of force characterised our attitude towards the Arabs long before Kahane and we should thank the two cabinet ministers who made a pilgrimage to the underground detainees, and reminded us that many in the national camp say among themselves what Rabbi Kahane says openly and publicly. The ideology of the violent Zionism-of-force did not start with Kahane. He is no more than one of its later manifestations.

The roots of the ideology of total national egoism — it is unpleasant but necessary to recall and point out — are found during the dark 'thirties when in our revisionist camp there were people who drew inspiration from a movement which was then on an upward wave in Europe and who believed and maintained that, during the period of crystallisation of the Hebrew national ideology, there was more than enough to learn from the Italian example, and even, indeed, from the German example.

"IF ANY STATE BEHAVES LIKE GERMANY DOES TOWARDS ITS JEWS, AND SHOULD REMOVE ONE OF ITS MINORITIES FROM THE SPHERE OF ITS PROTECTION AND RESPONSIBILITY, THEN BY THIS IT UNDERMINES THE BASIS OF ITS OWN EXISTENCE ... SUCH A STATE MUST COLLAPSE."

— Martin Buber

Them and Us

In this connection, it is worth rereading a forgotten article written by Martin Buber in November 1939 on the first anniversary of the events of the *Krystalnacht* [when the Nazis looted and arsoned Germany's synagogues.] Buber opens the short and terrible article, which should be taught in every Israeli school, with the statement: "What happened a year ago will remain in historical memory as one of the most awful examples of state treason. The concept of treason, in the sphere of relations between a state and its citizens, is used only in the sense of treason from below to above; one speaks of treasonous citizens, of their betrayal of the state. But the worst treason cannot be more dangerous than the treason by which a state betrays part of its citizens."

Buber continues and prophesies: "If any state behaves like Germany does towards its Jews, and should remove one of its minorities from the sphere of its protection and responsibility, then by this it undermines the basis of its own existence... Such a state must collapse."

In a brief but sharp analysis, Buber explains why a state which has betrayed part of its citizenry must collapse. Here is not the place to go into the details of his analysis, which anyone interested can find in his essay 'Them and Us' in his book *Am ve Olam* (*People and World*). The passage most striking in its present relevance relates to the response of those same revisionist trends in the Zionist movement who believed that the renewing Hebrew nationalism in *Eretz* Israel had something to learn from the new German chauvinism.

This is what Buber wrote: "A false doctrine is current amongst us. It can be formulated more or less thus: the extreme and total nationalism dominating Germany is correct in itself, it is the correct policy for a nation, particularly at a time of crisis; what is negative in it in our eyes is only the fact that it is directed against us; the principal aspect for us is the aspect of our own national selfishness. Of all of the abominations of assimilation, I do not know of an outlook that has as much Jewish degradation as this outlook which claims to be the result of Zionism. For we have glorified for thousands of years in the *Torah* the fact that the world is built on justice, on justice between a man and his friend, and on justice between one people and another... and now there appears before us the distorted face of the wrongdoer, a face of ice-cold degeneracy, of mechanical cruelty, a Golem [a Jewish mythological creature, equivalent to Frankenstein's monster] with the name of Satan on his brow; he takes over community after community amongst us, desecrates and destroys community after community, and after all these deeds people amongst us are whispering and saying: This emissary of Satan is indeed harming us, but Satan himself is just, Satan is the true God, there is none other but him! After all these deeds, the learned people amongst us are whispering: As long as we were weak, we said what we had to say, but now we must strengthen ourselves and carry out Satan's plans, like those who are strong, in order that it should be better for us on the land.

"If we accept this doctrine, we will write our own indictment. And the whole history of this country proves that it cannot be built up by injustice. Anyone who does not wish to know this, anyone who thinks that this is a country just like any other, just like they think that we are a people as any other, anyone who treats words about the Holy Land, or words about the people of God, as old-fashioned rhetoric — is doing the work of Hitler in *Eretz* Israel (exactly) because he wants us to worship Hitler's god after giving him a Hebrew name. And he who does Hitler's work will be destroyed together with him. We must fight him. We must fight him by throwing down his idols."

So wrote Buber in November 1939. Today, in Israel, in 1984, these terrible words stand out like writing on the wall. A state that betrays part of its population will end in collapse. (Translation: Al Hamishmar, August 2, 1984)

The West Bank: A View from the Bridge

by James Cross

The mayor of a small West Bank town said: "If there is to be real peace here on the West Bank, we have to live in peace first. If Israel wants real peace, we will feel it here on the West Bank."

Civilian Jews in Israel discouraged me from visiting the West Bank by gross exaggerations concerning the PLO and Arabs. Many Jews see all Arabs as the same, the same way as some Arabs do not differentiate between Zionists and Jews. Those who search for real peace know that the situation is more complex.

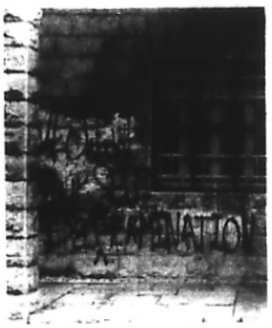
I visited students at the West Bank Universities of Bethlehem, Hebron, Bir Zeit and Najah. A Bir Zeit student claimed:

In one year, the University was closed for eight months and we cannot get a job as Bir Zeit is considered a centre for the PLO. If some do get a job, there is a difference in salary between Jew and Palestinian."

One instructor stated how he and others are forbidden to discuss subjects on the Palestinian problem or explain Israeli practices. Fears were expressed of just discussing issues for fear of being put in prison. No one wanted to be voice-recorded.

A student at Hebron said: "Israel/Palestine is the natural home of the Jew and Palestinian. We do not mind making friends with Jews who respect Palestinian rights." Whereas a Najah student said, "I have no contact with Jews except beatings in prison, so I prefer not to make any contact." A Bir Zeit student said, "I do not want contact as they feel they are the chosen people and every nation is inferior, so they try to get rid of us by every illegal method."

Palestinians are positive towards Jews who support their right to a state, like the 'CAMPUS movement' and 'Peace Now.' Many who want true equality only see it coming about through militant action and see a West Bank state as a step. Some students felt it would be better for Gaza to be federated to Egypt due to geographical considerations, but others saw Gaza as inseparable from the future of Palestine, due to historical concerns.



Israel's proposal that Israel (including the West Bank) is Jewish Palestine and Jordan is Arab Palestine aroused strong opposition. A student from Hebron said, "Jordan is not our homeland." Another said: "Palestinians will struggle forever until we get our national rights." A Bir Zeit student said, "If the world refuses to hear the cry of the Palestinian people, they cannot blame us

Nablus residents are disconcerted that the military have not commented on the murder of Bilal Jamal Najar, a junior accounting student at Najah University. He was detained by the army March 10. March 26 his maimed body was found near Majdal village 25kms from Nablus. The funeral took place March 28 at midnight. Only two relatives were permitted to attend, but they were not allowed to see their son's body. No explanation has been given for his arrest or the cause of his death to the family or the University.

This serious incident, together with hundreds of other incidents, causes tension between the educational establishments and the military, and makes the question of who controls the military on the West Bank more serious. As of yet, the people do not feel that Israel wants peace. Israel must show it wants peace and needs a predominantly Palestinian administration on the West Bank that need not be threatening to Israel.

Maher Abukhater talks to social workers about the complexities of family planning in the West Bank and weighs up some of the pros and cons of having a large family under occupation.

Family Planning: Bitter Medicine for a Traditional Society

When the Society for the Preservation of the Family (*In'ash al-Usra*) advertised in the local press, after the Sabra and Shatila massacres, that families with 10 or more children would receive prizes, almost 250 families from the Ramallah district alone came forward to claim their award. The children of all these families were born after 1967.

In'ash al-Usra and its president, Samiha Khalil, went on record that day as supporting large families. "I am for uninhibited birth," said Um Khalil, a well-known and respected leader in the West Bank. "I am opposed to any kind of family planning. I encourage all families, regardless of their social status, to have as many children as they can."

Um Khalil represents one school on the issue of family planning for Palestinians. The Family Planning Association (FPA), a member of the London-based International Planned Parenthood Federation, represents the other view, which calls for planning.

The FPA, which was established in Jordan in 1963 and currently has 13 clinics throughout the West Bank, does not really see itself at odds with Samiha Khalil. According to officials at the FPA, their organisation is "not opposed to families giving birth, but wants only to help them plan birth." The clinics, staffed with professional medical teams, has, at times, treated sterile couples in order to enable them to begin families.

Both sides, however, present good arguments in support of their views. The view of Um Khalil, even though not made explicit, is echoed by many Palestinians, as well as many other disenfranchised groups throughout the world. This view believes in the necessity of increasing birth in order to keep a high Palestinian population, especially in the occupied lands. The current critical political situation facing the Palestinian people and the many wars they have had to fight, which have cost them thousands of lives, demand that a high birth rate continue in order to offset any systematic attempt to annihilate them as a people.

Israeli fears of an increase in Palestinian population in the West Bank and within the 'green line' was evident in a 1976 report by Israel's northern district commissioner, Yisrael Koenig. In the report Koenig referred to the increase in Arab population within the 'green line' as a "cancer." He proposed that Israel "encourge" Palestinians to migrate as a way to limit the Arab population. Palestinians within the 'green line' pose a more serious political threat to the Jewish state than West Bank Palestinians since they have the right to vote in national elections.

The FPA's main concern is with the social well-being of the families. A poor family that cannot financially afford to feed, educate and assure the basic social necessities of its members, needs all the help it can get to organise its way of living, according to the opinion of FPA members. What this family planning organisation does, then, is to advise families on timing birth since it sees unplanned birth as one of the major causes of social problems. Its members insist that they are not for birth control but birth spacing. They work not only with poor families, the large proportion of their cases, but also with higher income families.

In addition to the traditional opposition against contraception, there are other reasons which families cite for having many children, as many as 15 or more. Some women complain that the husband only wants to keep on having children, with a premium on boys. The husband's excuse is that he needs the boys to help him in his older age and to support the family. Girls are not considered income-generating in traditional families, so boys are a measure of a family's wealth symbolically and practically.

Sociologist Salim Tamari discounted this excuse as impractical. He explained that usually a poor family has to suffer a great deal until the boys are old enough to be able to work. Besides, in today's mobile society, many of the boys at an older age emigrate to where they can make a better living. For example, a family with five boys and six girls usually ends up with three or four of the boys working in a foreign country. In many instances, the boys leave school at an early age to seek work or never finish due to frustrations with studying caused primarily by the atmosphere at home, in which 13 or more people live in a two- or three-room house.

Another reason for a large family cited by some women is that they believe by being pregnant every year, they keep the husband tied to the family. These women fear that their husbands will abandon them and marry another woman unless they keep them busy with a large family. In other cases, ignorance of family planning methods is given as the reason for having large families.

Bir Zeit University Professor Tamari believes that unplanned birth may have "negative" implications for society. He explained that the family will suffer because the more children the wider is the distribution of the family's resources. This means a smaller share for every member. As for many of the women, they will be busy for the rest of their lives with having and raising children so it will be difficult for them to contribute anything else to society. This is in addition to the fact that annual pregnancy is physically draining for women.

Concerning increasing the Palestinian population by increasing the birth rate, Tamari said that if number was a determinant in winning wars, the Arabs, who are more than 100 million, should have defeated Israel, 3.5 million, a long time ago. However, he did not discard size as totally immaterial. He said number would only become effective if the Arabs started regarding themselves as Israeli citizens fighting for civil rights. If the political situation for the Palestinians kept deteriorating and Israel decided to annex the rest of the occupied territories, giving the Palestinians the right to vote in local and national elections, only then would the size of the Palestinian Arabs become very effective.

The Family Planning Association, whose motto is 'creating the happy family', relies on information campaigns to educate Palestinians on family planning. It uses audio-visual material in its lectures and relies on scientific information to present its arguments. It cooperates with grassroot movements in the Palestinian villages and towns to reach the population there. At the Bir Zeit Women's Charitable Association, where the FPA has an office, more women are coming in seeking help on planning birth, according to Emilia Qasis, a member of the board of the association and a senior nurse at the clinic.

How will this affect the Palestinian birth rate? According to a study by a Bethlehem University professor, Jad Ishaq, birth rate in the West Bank remained steady at 0.045 between 1967 and 1981. Basing his study on figures from Israeli sources, which he says are unreliable, Ishaq explained that even though there has been an increase in fertility in the West Bank since 1967, and a decline in the mortality rate, a steady birth rate can be attributed to an increase in the number of marrried women using contraceptives, as well as a rise in the migration rate of West Bank males. He predicted that if the migration rate and birth rate stay constant the Palestinian population in the West Bank will decrease over the next five years.

A family from Jabalya camp, Gaza Strip, living in inadequate conditions after their house was destroyed: "Palestinians within the 'green line' pose a more serious political threat to the Jewish State than West Bank Palestinians since they have a right to vote in national elections."

UN POPULATION CONFERENCE CONDEMNS SETTLEMENT OF OCCUPIED TERRITORIES

In the week-long UN International Conference on Population, which ended in Mexico City August 13, a compromise resolution was adopted condemning Israeli settlement of the West Bank and Gaza, by inference only. The version finally agreed upon cites the Geneva Conventions' general ban on settlement of occupied territories by the occupying country. The US had threatened to scuttle the full set of 85 recommendations on population policy if the stronger text favoured by delegates of Arab countries had been insisted upon.

The 3000 delegates from 130 countries also agreed that any approach to family planning must be done within the overall context of economic development. The head US delegate, major conservative James Buckley, urged the conference to favour free market policies as "the natural mechanism for slowing population growth" and Reagan's stand of no aid to abortion programmes. The US recommendation drew complaints that it emphasised US economic policy more than population.

For refugees in Balata camp, near Nablus – population 12,000 – the occupation of their homeland, not the size of their families, is the overriding issue.

In the following article, an Israeli woman soldier describes her tour of 'duty' at the Allenby bridge, strip-searching Palestinian women. The document is especially valuable, says translator **Israel Shahak**, in showing how the systematic humiliation of a people 'nazifies' the Israeli personnel willing to carry out such 'duties.' The ideological and religious justifications support a policy of genocide.

The Bridge

by Dalya Elkana

The Jordan River Bridge

Fatma, you enter the cell and I will tell you to undress. Before this, I ask your name and check your Identification Card. You will hand me your papers, being either embarrassed, hating or fearful. That is you, Fatma — usually dressed with 10 layers of clothing and sometimes a smoky smell emanates from you. Usually you are big and fat, sometimes motherly, sometimes disgusting.

The Jordan River Bridge. We are heading there in an Egged bus driven by a big fat woman, her hair bright blonde, her face heavily made up. There are cigarettes between our fingers, our hands are in our laps. Tomorrow they will be searching Arab dresses, looking for forbidden goods at the entrance to Eretz Israel, looking for detonators.

We are watching the arid scenery on the road from Jerusalem to Jericho. On our way home, two weeks from today, it will be raining and we shall see a car go down the slope and a woman will be hurt. She will find death on the rocks below. But we don't know all that.

We are young, most of us are 22. We are gathered from the universities, the faculty of Humanities, Philosophy, Art History, Literature, Science and Nursing. There is a false happiness about us, disguising what is awaiting us. There is a lot of curiosity to find out finally what is happening there. What is all the noise about? One of us, from the Red Sea, is usually enjoying the cool water in Eilat, she tells us she has been here a couple of times before. She tells us that she has come to see the tough side of life in order to sober up. All year long she enjoys herself in Eilat, an escapee isolated. Once a year, she comes to the disinfectant smell of the Allenby Bridge terminal. It reminds her that life is not a garden of roses.

And still, human beings.

Twenty girls on the way to Jericho. The others made good excuses and didn't show up. We should have been 26, all hoping to avoid service, all hoping they would tell us to stay home and take other girls. Now we notice we are approaching a refugee camp near Jericho, miserable and falling apart, yellow as the desert around it. At Hannan Camp we're equipped: uniforms, military boots, no knives allowed in the mess. First briefing open, stop the detonators, contraband, guard the state's security. They explain how important it is not to forget our aims but nevertheless, not to lose our human face. After all, the Arabs, those Arabs, coming back from Amman to Israel, are human beings.

Two bridges. Allenby and Adam [Damieh]. We chose Allenby. There is more traffic there and, besides the Arab terminal, there is a tourist terminal. American, French and German tourists prefer to come via Amman (it's cheaper).

I stick to the body search booths. You, Fatma, are descending from the Amman bus. Coming back from a visit to your relatives, your husband or from your uncle's burial. You descend from the bus accompanied by three sometimes four, five or even more children. Sometimes you are alone, a Bir Zeit University student, or from the University of Jordan. Often you studied in the USA or the UK and speak English, you are either rich or poor, blind, ill or healthy as an ox. Sometimes you smell like earth, organic fertilizer, your hands are calloused and hard. Sometimes you are covered with perfume, under other circumstances we could have shared a university.

You descend from the bus and the reservists' hands; a woman soldier who only yesterday attended class searches your body for the first time. The soldier is looking for any sharp instrument you could stab her with, she is looking for bombs, explosives, knives, sharp scissors. Her hands search your head cover, perhaps you have hidden something there? She goes on to your chest. You hold up your hands, she goes down to your hips. Nothing. She sends you to join the crowd sitting under the tin roof. There you sit and wait. Everybody is waiting there: men, women and children. There is nothing new in it. You have been given instructions about what you can bring and what you may not. How you would be searched and what is going to be done to you. Some of you have crossed the bridge many times. You're probably calling to the new arrivals. A close circuit TV is watching you, going to the furthest corners of the terminal, stopping on each face. The military radio station is broadcasting from every loudspeaker, music and news alternately; a bomb exploded killing two, Arafat held a meeting with Hussein; you too can hear that. Men in blue overalls, like those worn in the kibbutz, arrived from Jericho this morning. They are all Arabs. They are searched at the terminal entrance. Now they unload your luggage which is separated from you, the packages, suitcases, floor rags and bed covers. In exchange you get a numbered ticket which will enable you to get your luggage back.

You move with your personal effects and the number that has been assigned to you to another row of benches. You wait in the company of twenty or thirty women in front of a blue door. You wait for the soldier to open the door and say *ta'al* ("come"). You get up, heavily or lightly, and go through the door, which closes behind you. A woman soldier searches you with a metal detector, looking for sharp objects. A couple of days ago, you were caught with a long thick, rusty, pointed pin. It was confiscated and you snatched it back, not wanting to part with it. We were afraid you would stab us. Sometimes you scare us a little, innocently or not.

You are allowed just two packs of cigarettes and here is a place where your food is thrown away. You are hungry. Anything that looks suspicious is confiscated. Bandages and diapers are forbidden. They are thrown away. You have arrived at the Land of Israel and finally enter the terminal building. Now you are aware of the smell of the disinfectant, you find a seat on the new row of benches and wait for your name to be called. There are glass booths in front of the benches. There, calling your name through the loudspeakers, sits a policeman. He hands you your ID and papers. Everything is written down in order. Who left, when and where to. Who is coming back and where from. After your name is called you queue up and move to another big hall. Aluminium wash basins, benches and a sign: "We must perform all body searches for security reasons."

> "BIT BY BIT I LOST MY HUMAN FACE. I BECAME RESTLESS. I KEEP THINKING YOU ARE LYING TO ME. I THOUGHT, AFTER YOU WERE CAUGHT WITH THE LETTER AND THE GOLDEN CHAIN, THAT YOU SURELY HAD SOME DETONATORS, EVEN THOUGH I SEARCHED YOU THOROUGHLY. I BECAME PARANOID, LIVING IN A NIGHTMARE. I STRUGGLED TO REMEMBER YOU ARE A HUMAN BEING, YOU ARE A WOMAN, JUST LIKE ME."

How come they are so patient?

Fatma, finally you have arrived in this hall, sometimes it takes half an hour, sometimes an hour. You shall stay here for a period of time ranging from three quarters of an hour to three or four hours. It is hard to search you quickly and we are short of staff. It happens that there are a hundred women here. They sit and wait for hours, how come they are so patient, how come?

Before you sit and wait, you approach a long table at the booth's entrance and hand over your money. It is counted and sealed in a transparent nylon envelope. The exact amount is written down on a special paper, that way we know how much money you have brought in. The sum is limited. You won't be able to claim suddenly that your money was stolen. With the nylon envelope in hand, your dinars and your dollars, you return to your bench, but not before leaving your shoes, which you throw into a dusty plastic box. Everybody's shoes go there — men, women and childeren, some are old shoes, some classy, others dusty. Closed shoes, sandals, boots. You probably wonder how will you find them later. There are so many shoes in that box. Don't worry. You will find them. Now a man in a blue uniform takes the box, drags it by a cord to the X-ray room. There is where you will be caught if you have hidden money, detonators or notes in your shoes. They watch the shoes, completely transparent. As beautiful as a lung X-ray. Not only your shoes pass through the X-ray. So do your suitcases, your bedcovers, everything is X-rayed. If only they could, they would be sure to x-ray you too. Now you have arrived at the head of the queue. You sit at the entrance of the search booth. I go out, say "come" in Arabic. You get up, look at me, our eyes cross. Sometimes we would smile at each other. After all, we are both women, you know what is going to happen, so you are probably embarrassed. You can be embarrassed, angry, frustrated, hating or desperate. But I am not allowed, at least according to regulations, to show too much sentimental involvement. I must control the situation.

I don't speak Arabic, Fatma. Most of the girls in the booths don't know your language. Instead, they handed us an Arabic phrase book and taught us some words. Almost as abroad. The words I know are far from creating a tourist atmosphere. I can ask your name. You say, Fatma, followed by a long last name. Where are your papers? Where is your number? You hand them over. Do you speak Hebrew... English? No?... Not good. "Undress," I order, "your dress, everything... everything." Meanwhile I go through your personal effects. Checking eveything. The lipstick is confiscated, so are deodorants, perfumes in an opaque bottle, make up, pencils, pens, all that is confiscated and more: bandages, diapers, opaque key holders, toothpaste and handkerchief. I tell you in pidgin Arabic, "It is forbidden... confiscated... " Today you give up. You say,"OK, take everything." I have finished confiscating. Now I move over to censoring. Meanwhile you take off your third dress. The two of us are alone, an orange drape separates us from the corridor and from the crying and coughing emanating from the other booths. Both of us want this to be over with as quickly as possible. The walls of the booth are yellow, there is a small stand where you put your dresses, a hanger and a bench. I have got a Jasmin spray. After you left the booth I sprayed everything with it. After I had thrown up. From the very beginning I want to be sick. It is hot in here.

I have taken all your letters, all the notes, even those that have only one word written on them. I hope that there is no letter addressd to a terrorist cell, I hope you are not a terrorist. I sent the censor all the pictures you have, photos of your children, relatives and friends. Usually these are snapshots taken at family gatherings. I have never seen a picture that wasn't sad. It's a hidden kind of sadness. It shows in the eyes, the mouth struggles to a smile. I explain that everything will be returned, provided, of course, it is OK and that none of the people in the pictures are wanted and there is nothing written there that might reveal your true identity. You don't believe me, you are in a hurry and we have no common language to discuss the matter. All you want is to get out of here.

There you are naked. In your underwear. Often you don't wear a bra. I approach you with a metal detector and pass it over your body; it buzzes quietly. I let it know your head, neck, arms, chest, lips, legs, everything. I go over our body looking for concealed letters, notes, dollars or drugs. You raise your feet and I peak into your slip. Nothing. You are clean. I go over your dress, check it with my metal detector. I tear apart every suspicious seam, go over every pocket and button.

A Mute Understanding

You start dressing, I complete your documents. I draw a circle and sign next to the word 'body search' and next to 'censor' I write down everything that I have confiscated. I write down the amount of gold in the form of jewellery you have brought with you. If while going out you carry less gold than when you entered, you will probably pay the duty.

Our booth is relatively silent. You mumble in Arabic, a language I don't know. Later, I was told that sometimes you wish me death, sometimes you curse me, my mother, my father and all of us. I ask you to sign and you, often illiterate, press your finger to the ink pad and leave your fingerprint on the paper. Now we are finished. I take your papers, hand you everything that was not confiscated, your number and say, "come." You follow me through the corridor to another waiting hall. Here you will sit and wait for your shoes.

A man in blue overalls brings the shoe box and empties it on a big tall table. You look for your shoes. People are pushing, looking, somehow finding their shoes; often there is somebody with only one shoe. He will wait for the next load, he will surely find his shoe there. You find yours, wear them and go out, holding your number. Your journey to Israel is not over. Now your luggage is searched. Your electrical equipment cannot be checked and will be confiscated, along with all other suspicious objects. They will open everything and won't leave a millimetre unchecked. Later you will go to the censor and wait for your pictures, notes and photos. Later you will go to the confiscating office where some of your articles will be given back to you.

Finally, you will reach the customs and after that go on to Ramallah, Gaza or Hebron? Who knows? Yesterday you came from the University of Jordan and you spoke English. We are not allowed to talk, make friends or exchange addresses. I ask you how do you like Amman. You say you like it. You study for a second degree in English literature. You are engaged. I ask you if you feel humiliated, sometimes you don't say or you say that you are. There is tension between us. You probably think I interrogate you. I try in vain to explain that I am sorry on account of all I am doing. You tell me, ironically or seriously, that this is my duty. You make me ashamed. I have nothing to say. Often we, the girls, are scared of you, hate you. Often we apologise, try to cool the tension, smile, try to confiscate as little as possible. How am I going to confiscate all your make-up kit? The eye liner? I will admit sometimes I leave some of them to you. You smile, there is a mute understanding. You tell me you don't smuggle anything, that I have nothing to fear. Sometimes you let me down. You are stopped on your way to Gaza. After your body is searched, you are caught with a letter and a gold chain.

Where have you hidden it? Where? You are searched again, not by me, and they call me to the head office. You claim I let you have it. Suddenly you hate me and I hate you. You are searched again. Now I am strict. And I see them, coming with their crying children, undress them, changing their diapers in my booth, although it's forbidden. I search the babies, all their diapers. Even the dirty ones. Even when you are menstruating I search you. In the other booths they found you were wearing ten pairs of slips under one that was soiled with blood. Often you are sick or pretending to be sick. You ask, beg me, to help you undress. You seem sick to me. I bring you some water and you kiss me, my hands, my feet. I cry "stop," stop that is enough.

Today I undressed you. You had a black rag in your bra. Take it out, I told you. And you, happily, took out a black handkerchief and there was no breast there. You had a hole but no breast there. We look at each other, I smile. I am shocked. "Get dressed," and I sit heavily on the bench, thinking of all the scars and dead tissue, the surgery's leftovers.

Fatma, I could tell a lot of stories about you: how you have hidden some dough in your bra to test me, and how

continued on page 15

"I sent the censor all the pictures you have, photos of your children, relatives and friends. Usually these are snapshots taken at family gatherings. I have never seen a picture that wasn't sad."

> IN A LOW VOICE, IN FLUENT HEBREW, YOU, A NURSE FROM GAZA, TELL ME THAT WE ARE PRODUCING CHILDREN FOR THEM, TO TAKE THEM TO WAR. MAYBE YOU ARE RIGHT.

"They watch the shoes, completely transparent. As beautiful as a lung X-ray. Not only your shoes... your suiteases, your bedcovers, everything is X-rayed."

Yitzhak Shore, writing in *Al Hamishmar*, charts the progress of a programme designed to teach Israeli schoolchildren about Palestinians and to defuse some of the pupils' racial hatred.

Teaching Tolerance to Tomorrow's Voters

In the 11th grade of the Janougli State-Religious Secondary School in Jerusalem, most of the students belong to either the left or the right; on the left the suporters of Tehiya, and on the right the supporters of Kach. The teacher, Rivka Ben-Aharon, describes herself as a moderate.

This became clear at the beginning of the work of the two classes — the boy's class and the girl's class — on the experimental study programme called 'Living Together,' which includes lessons in civics on the Arabs in Israel and relations between Jewish and Arab citizens. Rivka Ben-Aharon, a graduate of Bnei Akiva (the religious Zionist youth group), was very worried about the current problems, of Jewish-Arab relations. After the massacres in the Sabra and Shatilla refugee camps, and the murder of Emil Greenzweig, she felt that she must do something to reduce the hate burning in the hearts of her students.

"I felt," she wrote in her report on her experience of teaching the programme 'Living Together' (published by the Van Leer Institute, April 1984), "that all the important values were being destroyed. These are values on which the democracy of this country is based, and perhaps also the continuation of our ethical existence. I cannot assist these things by sitting and doing nothing."

In the boy's class there was not one pupil who belonged to a youth movement. In the girl's class some pupils belonged to the Tehiya youth movement. Among the many students of Janougli School in Jerusalem there is a strong feeling of communal deprivation. Politically, the pupils lean strongly towards the right. They admire the Likud, and have a blind hatred for the Arabs.

In the beginning, in the two classes, there was a clear hatred for any foreigner. The pupils hated anyone who was not a Jew, anyone who was not of their community, or anyone who had a different opinion from their own.

When the teacher presented the subject of 'Living Together,' she met fierce opposition. About 80 percent of the students shouted that it was not necessary to learn about Arabs and that it would be better to learn about Jewish subjects. Despite the dreadful noise she distributed a compulsory questionnaire from the study programme. In it the pupils were asked to answer questions such as:

— You have advertised a flat for rent in the newspaper. An Arab student answers. What is your response?

— Imagine you are the minister of education and culture. Would you permit the appointment of an Arab inspector of mathematics, who would be responsible for Jewish schools too?

— Imagine you live in Lydda. As the resident of a town with a mixed population, would you agree to the election of an Arab mayor?

— You are a Jewish student. You meet an Arab student and at the beginning of your conversation he says to you "I am in favour of the existence of the state, but I am an anti-Zionist, because Zionism discriminates against the Arabs." How would you react and what would you reply?

— An Arab couple wishes to buy your neighbour's flat. Your neighbour asks you what to do. What do you reply?

The noisy group in the class, says Ben-Aharon, started to shout that the Arabs should be killed as quickly as possible. The 'better-mannered' ones proposed evicting them from the country. None of the pupils were silent. They all felt the need to express opinion. At this stage, there was no opposition to the dominant opinion in the class, and if there were pupils who opposed it they did not speak.

The class's trust in the teacher was lost. The pupils treated her as if she represented an anti-government line, even though she never expressed any political identification. Against the pupils, the teacher argued that in order to deny something, it is necessary to know what one is rejecting. To this the pupils replied that they knew better than her about the Arabs because their parents were born and brought up in Arab countries.

The lost trust was gradually rebuilt. The pupils understood that the teacher was not trying to force her views on them, and everyone was permitted to say what they felt.

After the questionaire, the study of the material itself began. The next subject was: what are the prejudices and stereotypes? The Arab, in the pupils' eyes, was 'the dirty person, the rubbish worker, the primitive, the dangerous enemy of the state.' Part of the lesson was devoted to a debate among the students in which they both asked and answered questions as to whether their opinion of the Arabs was a stereotype or reflected reality. A discussion started about Jewish stereotypes. At the end of the lesson, one of the girls said that the Arab working in her home was really a good woman, and not a thief. The other pupils did not react with the same ferocity as at the beginning of the lesson, but there were still some who shouted that she was influenced by the teacher. Particularly in the girls' class, a feeling arose that it was necessary to learn the truth, even though more complex, and that those who clung to prejudices refused to learn for fear that learning would harm their opinions and feelings. At this stage Ben-Aharon invited Alouf Hareven, author of the study programme, to the class. The meeting was fascinating. The teacher was worried that the students would be violent, but this did not happen. The questions were good, and showed great involvement. Hareven calmed their tempers.

by Arabs of their own experiences. The change happened among the girls earlier than among the boys. Some girls came to the class in the morning and said that they had not been able to sleep after reading the texts. The girls who identified most with the personal passages were those from the Tehiya youth movement, who at the beginning had been the most aggressive.

The boys in the parallel class claimed that it was not possible that the facts described in the textbook were true because it was not possible to behave like that. It was the first time in which the boys held a discussion during which they posed the question "How would I feel in their place?" At this time the teacher started to express her opinion, after a long period of restraint. Now, she thought, it was possible to start to build something new, after so many myths had been destroyed. "I wanted them to start looking on the Arabs as human beings," the teacher wrote in her report.

She posed the question: In the light of what we have read so far, is it necessary to change the attitudes and the behaviour of Arabs and Jews, and what changes need to take place? The answers were surprising. It was hard to believe that pupils, who were so aggressive at the start of the course, were already beginning to have second thoughts. They were asking the teacher what she thought. At this stage, they started to understand the problem which Israel faces. We live in a state that at one and the same time is Jewish, and in which lives a non-Jewish minority, and there is no other way than to continue to live with this minority, since it does not want to go elsewhere. This minority also feels that it is their country.

From here on, the study continued more calmly. The questions raised were more pertinent. The pupils' answers were more varied and not one-sided or unequivocal. The central question that interested the classes was how to conduct relations between the majority and minority in Israel, when Israel has relations of conflict and peace with its neighbours.

Sephardic Israeli Children: "Against the pupils, the teacher argued that in order to deny something, it is necessary to know what one is rejecting. To this, the pupils replied that they knew better than her about the Arabs because their parents were born and brought up in Arab countries."

Most of the pupils underwent a serious change both in knowledge and in attitude. They all said that they had known nothing about the Arabs in Israel until they started this course. Many said that they had not been able to distinguish between Arabs of Israel and Arabs of the occupied territories. They all felt that this was a problem which they could not ignore. For the orthodox Jews, the problem is even greater than for the non-orthodox. Among the minorities there was a serious change, but their 'masculinity' would not permit them to admit to this change.

"It is difficult to separate discussion of Jewish-Arab relations in Israel from our relation to the Arabs in the occupied territories and to the Lebanon war," the teacher wrote in her final report.

One of the striking difficulties in teaching this course was the impossibility of giving an unambiguous solution to teenagers who want a solution for everything. It is hard to explain to youths of this age that we are in the middle of a process and that the solution depends on each one of us. One of the achievements of studying the course was the increasing thirst for newspapers. Pupils followed the news and, in order to prove their opinions, started to read newspapers and to cut out passages.

The pupils' parents did not become involved in the subject. A few claimed that it was necessary to study more, and not 'to deal with foolishness.' The teacher attempted to involve the parents, but without success. However, the teacher's involvement in instruction was enormous. She said, "My goals were to teach basic facts about the minority in Israel, to teach respect for them and to explain that they have equal rights. Another goal was to develop the understanding of the necessity of living together, despite all the problems." (Translation: Al Hamishmar, August 6, 1984)

"The principle of equality does not just let you choose what is favourable for the majority because the majority could become a minority."

Some of the boys came to the conclusion that we should actually be cruel to foreigners, in order to finally repay a small portion of what had been done to us, and that we should not be noble souls. It should be remembered that the subject matter of 'Living Together' is taught in the civics lessons in the broader frame of the 'Israeli Regime.' Pupils said that what is written about Arabs in the Declaration of Independence is not important.

"I had to make a great effort, to explain again that the principle of equality does not just let you choose what is favourable for the majority because the majority could become a minority," wrote the teacher in her report.

The section that brought about a change for most of the students was "To Be an Arab in the State of Israel." This section presents personal accounts

Jerusalem artist Taysir Sharaf speaks of his love for his city and his path from learning to draw from books to a one-man exhibition at Nuzha/el-Hakawati Gallery.

Taysir Sharaf: A Self-Taught Artist

'Peace Be Upon Jerusalem'

Taysir Sharaf sells socks, suits, shirts in muted colours and European styles in his al-Zahra street men's shop in East Jerusalem. During the evenings last week his wares hung in the Nuzha/el-Hakawati Gallery, but the material was on stretched canvas and the colours were bright oils, water colour and chalk prints.

It was the third local exhibition for the 45-year-old Jerusalemite who is better known to his friends and neighbours as a shopkeeper than an amateur artist. "When do you paint?" was their exclamation after his first one-man show at the YWCA in 1980. His exhibition at the now-banned Gallery '79 in Ramallah exposed him to other West Bank artists and much-sought professional criticism for his work.

Taysir Sharaf is an artist who has worked much of his life in the dark. Instead of studying architecture with a speciality in decoration as he had dreamed, he went the practical route — Alexandria's Commerce College — and learned accounting. During his years in Egypt, from 1958-1962, he continued his schooltime habit of sketching, making caricatures and illustrated the university's wall newspaper. But art was a hobby and definitely in the background when Sharaf worked in accounts for the Cairo-Amman Bank in Jerusalem. Israel's occupation of the city along with the rest of the West Bank ended normal life for Palestinian residents: Taysir also lost his job when the banks were closed.

Sharaf turned to art more and more in the years that followed — charcoal and pencil drawings, at first. Then: "I used to visit an art framer's and saw oil paintings for the first time. I would go often and visit it like a museum. I wanted to learn to paint in oils." Sharaf's approach was unorthodox and expensive. There were no local artists who were well-versed in Western painting techniques so he bought books. Books on mixing colours, books on stretching canvas, books on the Masters, books on painting animals and portraits.

He learned from his mistakes. "My first canvas was expertly stretched, but I painted directly on the cotton and saw it absorb all the paint. Then I bought a book about preparing canvases with glue and gesso." During the next 12 years Sharaf only worked in oil, copied European and American masters and gave the results to his relatives and friends. He preferred an abstract and semi-abstract style and themes involving sea and rocks. He learned to paint with a palette knife by imitating contemporary American artists, but his self-taught art education had glaring weak spots.

When Sharaf wanted to adopt his own style of composition, he bought a book on composition. He sorely felt the need for an artistic evaluation of his work in order to develop past the level of good technique. The show at the YWCA apparently boosted his confidence and broke through his years of artistic loneliness. The exhibition was enormously successful, Sharaf remembers, and many canvases were sold. This year's exhibition is much different. "Our people are not collectors," the red-headed artist explains, "and it is a difficult economic situation for most people these days. Besides, the people who have the money to buy do not necessarily have the taste." Sharaf had decided early on in life, however, that art would never be a self-supporting profession and so is not disillusioned. And neither his speech nor his paintings show that he has suffered either for his chosen indulgence or as a Palestinian.

Taysir Sharaf emphasises the domed roofs typical of Jerusalem as well as embroidery motifs in this painting.

"I love my country, I love my city. I want to have people see it as I do. It is beautiful and I want people to stop and see its beauty." Taysir Sharaf's 50 pieces at Nuzha/el-Hakawati last week were a mixture of media and style. Small water colour and ink prints: "The miniatures are my speciality," he says proudly — were pleasing to look at. A little stick bird and Arab folkloric designs were caught in asymmetrical arabesque, which Taysir says is carefully calculated, but drawn freehand, unlike traditional Arab geometric designs. The shapes are also drawn from memory: "I am an Arab, I am a Palestinian, I am a Jerusalemite. For 400 years my family has lived here. Not just anyone could draw these. It has in it the memory of the past."

Several of Sharaf's canvases are based on Arabic letters, but rather than the angular qualities of *kufic* script, shown by Palestinian artist Kamal Boullata in his recent show at the same gallery, Sharaf floats the letters in an almost three-dimensional suspension, emphasising the sweeping curves and relating them to the domed shapes of Jerusalem houses. There is a certain garishness in the bright colours and black lines of the pastel prints; they contrast inexplicably with the sombre earth-colour tones of several large oils — a striking portrait of a Beduin woman, a group of animal traders and the Old City sky-line.

Sharaf's background as an artist is obvious in the works he chose for display. There is no sense of unison in the *potpourri* — either in style or approach — so that the result appears heavily influenced from outside the painter.

Yet, underneath the foreign overlay, at heart there is a Jerusalem artist — indeed, someone who loves his city and sees it as a Palestinian. Al-Aqsa Mosque and the Dome of the Rock figure in all the cityscapes. In one large oil, the Dome is caught in mist and separated from the rest of the Old City on the other half of the canvas. Sharaf, who is not religious himself, uses the Dome as a traditional rather than a religious symbol.

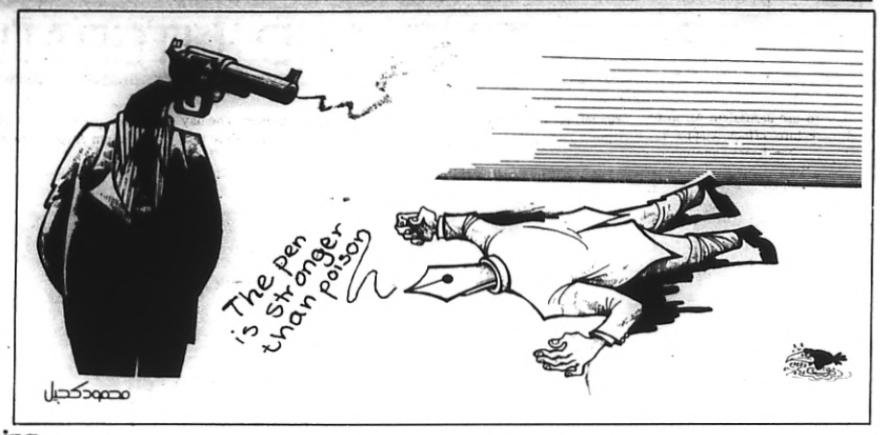
"Peace Be Upon Jerusalem," an abstract oil, is a dizzying mixture of symbols: a swathe of embroidery, the requisite doves and olive branch, an evil eye, the seven gates of Jerusalem and the arch in the mosque of Omar. Pastel no 33, "A View of Jerusalem from al-Thori," stretches the ochre-shaded Old City across the foreground and on the hill above, a colourless, sharp-angled ribbon of Israeli architecture, in this case the Hadassah hospital complex in occupied East Jerusalem. Sharaf sees nothing political in this portrait. "I painted what I saw," Sharaf answered when his attention was drawn to the cold contrast of the background. "From the point of view of the artist, Israeli buildings are ugly."

Other eye-catching details in a watercolour of a village scene were the always seen but seldom painted solar heaters and corrugated tin roofs. Such normal details of life lend genuineness to Sharaf's depictions. In another watercolour of Aqbat al-Darwish in the Old City, majestic al-Aqsa can be seen sticking its head above barrels and junk deposits of rooftop storage hideaways.

Portraits, Sharaf admits, are not his forte, but his ever-present optimism assumes he will conquer this obstacle as well. His Beduin portraits are from just a few blocks from home; he photographs traders at the weekly Suq al-Juma'a outside the Old City walls and paints from that. The camera saves time, he says practically. "Rather than sketch, I prepare for paintings by photographing scenes."

Taysir Sharaf is a member of the Palestinian Artists Union, but seems to have little in common with his more politically responsive colleagues. There is no great tug between art and politics for him. Political art he defines as poster art and obvious flag-waving scenes. He does not view Palestinian life, as he depicts it, to be a political statement, but a natural one. His car was destroyed by fire last year when settlers burned several vehicles on his street, but it is a fact he does not mention. Art came to him easily, and although he works alone, his struggles were few. He sees the wide expanse and deep roots of Palestine, the link with the past, and makes simple, declarative statements free from anger with his brush and chalk. His paintings lack the passion or poignancy of Gaza artist Fathi Ghabin, the last to be shown at Nuzha/el-Hakawati, the 'Palestinianess' of Suleiman Mansur, the integrity of Nabil Anani. Taysir Sharaf is a one-man artist who sees Jerusalem as all Palestinians, who loves it and paints it.

WINDOW ON THE ARAB PRESS



The mining of the Red Sea, settler aggression in Hebron and military threats to Palestinian personalities were the main stories covered in local papers this week.

Palestinian newspapers devoted their front pages to the continued crisis in the Red Sea and the Suez Canal. Papers published the various accusations and denials for responsibility for the mining.

The Israeli settlement drive in central Hebron and backing by the government and army to the illegal settlers was also given prominent space in local papers.

Press conference statements attributed to the Israeli coordinator of activities in the occupied territories, in which he threatens leading Palestinian personalities, were reprinted.

Jordan Still Dreams of Labour

The statements of the Jordanian foreign minister to the American paper *The Washington Post* clearly reveal the true objectives which other Jordanian officials tried to conceal behind the Jordanian-Palestinian dialogue and the accomplished rhetoric about recognising the PLO as the sole legitimate representative of the Palestinian people.

The minister stated unequivocally that he is ready to negotiate with Shimon Peres and that he considers him the right man to negotiate with. The minister himself will be at the head of the Jordanian negotiating team!

All this is without getting the consent of the PLO, without giving it a role, and without ***reading the platform of the Israeli*** Labour Party which Peres abides by and which calls for keeping vast areas of the West Bank and Gaza Strip, including East Jerusalem and the Jordan Valley.

This is being done also with complete disregard of the call for an international conference by the Soviet Union. The Jordanians have expressed support for such a call. This trend means that the Jordanian government has not given up hope of the Israeli Labour Party. It also has not ceased to work for the exclusion of the PLO. The Jordanian government is still running after suspicious solutions. It is turning its back to the requirements of the situation and to the national interests that call for adherence to the international conference, for showing solidarity with the PLO and for sticking to the Fez resolutions.

These statements [by the Jordanian FM] should sound the alarm. They should serve as a warning that PLO unity must be restored, the Aden agreement implemented and relations with Syria re-established. They should call for solidarity in the face of the schemes against the Palestinian people.

The foreign minister's statements proved that Jordanian support of the international conference, at a time when Jordan is still harbouring enmity to Syria, and the Aden agreement was only lip service.

AL TALIA
August 9

'Burning the Stages'

The Palestinian right is still persisting in its attempts to perpetuate the Palestinian crisis.

Following the signing of the Aden agreement, the symbol of the right violated it. He was followed by another one of his colleagues. Despite the criticism of Fatah Central Committee during the Algiers meetings for its inability to control Arafat, reports are circulating about fixing September 15 as a date for a PNC meeting.

As a reminder, we say that the agreements reached between the Democratic Alliance and Fatah Central Committeee stipulate that the PNC meeting be postponed until a comprehensive Palestinian dialogue is achieved ***and the Fatah-Syrian differences*** are resolved.

The Palestinian right's fixing of a date for convening the PNC September 15 is another violation of the Aden agreement.

The comprehensive dialogue is only a stage on the way to reuniting the Palestinians. The PNC conference will be doomed to failure without this step.

The Palestinian right should realise that its attempts to get rid of the Aden agreement are known to all.

It should also realise that its policy of 'burning the stages' [jumping ahead] has gone forever. It cannot be practised now.

AL MITHAQ
August 9

The Law of the Jungle

Early this week, Minister Yuval Ne'eman, leader of the racist Tehiya movement for settlement, declared that he would submit a plan to the government calling for stepping up the settlement of the occupied territories. The plan is to be implemented before the formation of a new government.

In mid-week, the Israeli offical and non-official circles made a big issue of what they claimed to be torn pages of Jewish holy texts found in the streets of Hebron city. In the ceremony to 'reinter' the torn pages, the deputy Minister ***Shelansky (Herut)***, MK Rabbi Fieldman (Tehiya) and the fascist MK Meir Kahane began a bloody incitement against Arabs in general and the Hebron residents in particular.

Now, it is easy to put all these things together. They were a prelude to the mad racist operation that was carried out secretly Wednesday night. Three Jewish settlements were established in the heart of Hebron. The settlements were approved by Moshe Arens, minister of defence. We notice the close connection between the government's crisis and the escalation of settlements in the occupied territories. This politically bankrupt and economically collapsing government is deliberately creating war against the Arab world (the Syrian front and the Red Sea) and diverting the attention of the Israeli people.

What happened in Hebron is a mad venture completely disregarding international law and the rights of the Palestinian people. It is also a provocation to world efforts to solve the Israeli-Arab conflict.

The Israeli behaviour stems from fear of Israeli rulers of the future. By doing so, the Israeli rulers are placing themselves outside the international community. They think that the only 'law' in the world is the 'law of the jungle' and that the only 'right' is the 'right' to usurp the homeland of the Palestinian people.

AL ITTIHAD
August 10

PLO-Syrian Solidarity: A Must

The PLO is working hard on the normalisation of relations with Syria on the basis of clear solidarity, cooperation and joint work. This political activity is so important because it deals with the strategic depth of Palestinian-Syrian relations.

The new political variables in the region make it necessary to overcome the problems and obstacles that plague these relations.

The PLO has realised this necessity and has worked hard to restore relations with Syria.

In view of this realisation, many Palestinian-Syrian meetings at high political levels were held in order to 'bridge the gap' and promote the spirit of solidarity among the parties.

On this basis, a meeting was held between a delegation of the PLO Executive Committee and Abd al-Halim Khaddam, the Syrian vice-president.

Yasir Arafat also affirmed that he will continue his efforts to normalise relations with Syria.

This official affirmation might put an end to all attempts aimed at foiling this effort.

The importance of expediting the normalisation process is connected with the international conference plan, called for by the Soviet Union and accepted by the PLO, Syria, Egypt, Jordan and Lebanon. The Palestinian-Syrian stand should be free from any contradictions or different points of view.

AL FAJR
August 10

NATO Moves to Red Sea

US, British and French ships and aircraft are heading for the Red Sea and Gulf of Suez, ostensibly to help in mine-sweeping the area.

It is certain that the intentions of the Atlantic Alliance countries have never been and never will be good. These countries are exploiting the situation to bolster their standing in the region, which is a vital link among the various nations of the world and is close to the oil fields.

It is also certain that the NATO countries are trying to make up for the big loss they sustained as a result of their humiliating withdrawal from Lebanon a few months ago. They are trying to buttress their naval existence in the Mediterranean.

If there is any conclusion to be drawn from all of this, it is the necessity to close all the loopholes through which imperialism can make a comeback. We mean by that the Gulf war and the bilateral Arab differences. We concede that [it is difficult to overcome these two extremely difficult tasks] because most regimes are closely linked with the imperialistic designs and schemes in the area.

AL SHA'AB
August 11

Israel Forces Foreign Charters To Use West Bank's Airport

New Israeli government regulations to increase *El Al's* profitability and force foreign airlines to use Jerusalem Airport were put into effect August 1, one year after Israel announced it was 'internationalising' the former Jordanian civilian airport.

The charter regulations were ostensibly designed to boost Israeli airline *El Al* and prohibit charter companies from flying passengers who bought tickets here with passengers who bought tickets abroad if the flight is to a city within 150km of an airport already serviced by a regularly scheduled carrier.

The controversy centres around a clause in the regulations designed to promote Jerusalem's airport. The clause exempts charter companies from these regulations if they fly at least 20 percent of their passengers from Jerusalem.

Kalandia Airport, in occupied East Jerusalem, has long been considered abroad as an Arab airport. *The Jerusalem Post* reported that the UN-affiliated International Civil Aviation Organisation ruled that the Amman control tower must approve every flight leaving Jerusalem. In addition, no European country will grant landing rights to a flight originating from the occupied airport.

Al Fajr Arabic, August 6, criticised the charter companies' use of Jerusalem Airport, calling it "implicit recognition of Israeli occupation and Israeli annexation of Arab Jerusalem."

The charter companies recently staged what government officials call a 'farce' to qualify for the Jerusalem exemption. They bused 20 percent of their passengers from Ben Gurion Airport to Jerusalem Airport, where they boarded light aircraft for a 10-minute flight back, only to resume their places in line. Several tourists told *The Jerusalem Post* that Israel was a "crazy country."

A British passenger with permanent residency in Israel, flying with Israeli charter company *Arkia*, reported that the airline virtually bribed him to fly from Jerusalem Airport. The day before the flight, an airline representative called him and offered a free ride the next morning to the airport. In addition, *Arkia* paid his airport tax, amounting to US$100, and gave him US$25 to spend in the duty free shop.

Dan Yaari, secretary of *Arkia*, told *The Jerusalem Post* that flying out of Jerusalem was costing his company US$3000 each flight. Also, British, French and Dutch authorities have threatened to revoke *Arkia's* landing rights if they fly direct to Europe from Jerusalem.

In order to circumvent this threat, *Arkia* issued boarding cards for their Frankfurt flight, reports *The Jerusalem Post*, with different flight numbers for the flights from Kalandia to Ben Gurion and the flight from Ben Gurion to Frankfurt. Israeli police stamped the passenger passports at Ben Gurion, not Jerusalem.

Refusing to confirm reports that Haim Corfu, Israeli minster of transport, said he had plans to expand the airport, the ministry spokesperson said: "Jerusalem is a facility for the charter planes." She said use of Jerusalem Airport, however was "optional."

The Jerusalem Post reported this week that several charter companies have cancelled or curtailed flights to Israel because of the new regulations. Two British charters, *Twickenham* and *Four Seas Holidays*, contacted their agent, *Monarch*, and said they would be cancelling flights as of September 20. *Martin Air* and *Aero Lloyd* also plan to drop flights here because of what they said were confusing government regulations. *The Jerusalem Post* reported August 13, that "operating out of Jerusalem has been complicated and costly."

Israeli daily *HaAretz* reported August 15 that tourists have begun cancelling hotel reservations in Israeli hotels as a result of the charter cancellations.

The *Al Fajr* Arabic editorial stated: "The Israeli authorities' theatrical farce at Jerusalem Airport is a grave matter, no less serious than the pressuring of countries to move their embassies to Jerusalem. If the Israeli attempts to relocate foreign embassies in Jerusalem have caused an uproar in the world, the Jerusalem Airport issue should cause more political reverberations in the area..."

Fayeq Barakat, head of the Arab Jerusalem Chamber of Commerce, commented, "They are trying to activate the work in Kalandia and to raise it to an international airport." He does not believe this will be done, however, because of international refusal to recognise Kalandia as an Israeli airport. He believes Kalandia is only used for 'internal flights' and training.

Barakat said he and the chamber of commerce will be coordinating efforts within the next week to 10 days with the Arab Association of Tourist Agencies and the Arab Hotel Association to see what the effect of charter cancellations will be on Arab tourism. They have so far received one complaint from an Arab travel agent. "We will see what the situation is," said Barakat, and act "according to the results we reach."

Israeli Artists in Solidarity with Artist Ghabin

Thirty Israeli artists made a solidarity visit August 12 to the family of Gaza artist Fathi Ghabin, who was sentenced to six months in prison May 9 and fined IS30,000 on a charge of 'incitement through painting.' This is the first time Israeli artists have expressed solidarity with a Palestinian artist.

The Israeli artists said they protested against the military authorities, who do not understand art and arbitrarily imprison a Palestinian painter because he expressed his personal feeling through his art.

Israeli artists brought toys and clothes for Ghabin's family and they saw some of his work. After expressing their feelings against fascism and condemnation of Ghabin's detention, they carried placards and marched through the streets of Jabalya camp in Gaza. Placards read: "An artist in prison and Kahane in the Knesset." "Restrictions on freedom of expression lead to fascism," and "Prison for fascists, not artists." At the centre of the camp, residents gathered and shouted anti-occupation slogans and the Israeli artists painted 20 pictures in the four colours of the Palestinian flag.

Hedva Shemesh, head of the Israeli Artists Association, told *Al Fajr*, "It is an important event in which Israeli artists protest restriction on creativity and art and it sets a precedent to protest against budding fascism in Israeli society."

Shemesh told *Al Fajr* that Israeli artists started to rally support for Ghabin in May. They signed a petition expressing their condemnation of the imprisonment of the Palestinian artist and wrote to prominent Israeli figures, such as Yossi Sarid, of the Labour Party, Shulamit Aloni, of Ratz, and Gabriel Bach, an Israeli judge in the High Court, asking for their intervention to release Ghabin.

An Israeli artist called Zahra Shatz told *Al Fajr* after meeting with members of Ghabin's family: "I believe he is sincere and I find an honest expression in his work. I believe similar harassment should not be practised against any Israeli or Palestinian artist."

When asked if she believes in the existence of a 'liberal occupation without fascism,' Shatz said: "Sure, we are cousins, Jews and Arabs. It is possible for both sides to reach a peaceful settlement. We should pray for peace."

Last year, Israeli authorities confiscated six of Ghabin's paintings — exhibited at Gaza University. Some of his pictures symbolically express support for the Palestinian revolution.

Shemesh told *Al Fajr* she had invited Palestinian artists to participate in the protest, but no Palestinian artists came. One Palestinian artist told *Al Fajr* that the absence of Palestinians had no political connotations but was a result of being busy.

Palestinian artists held a day of solidarity with Ghabin on July 2 at the Nuzha/el-Hakawati Theatre in Jerusalem. The artists' works created that day were sold and the money given to Ghabin's family.

Among the Israeli artists who participated in the protest action were Zahra Shatz, Galia Gafech, Eli Shefadron, Gabi Klemesar, Gideon Efrat, Gad Olman, Abed Abdi, Shmuel Ekerman, Miriam Sharon, Tova Berlinksi and Gershon Knespel.

SYMPOSIUM ON PALESTINIAN POPULAR HERITAGE

AMMAN — A symposium on the activities of the Palestinian popular heritage committee was held in the PLO office in Amman August 9. The head of the committee said a club for Palestinian popular heritage will be established in the Jordanian capital.

US STUDENT DELEGATION VISITS

A delegation of students from universities in the US concluded August 9 a 5-day visit to the West Bank and Gaza Strip. They met a number of West Bank mayors and representatives of institutes and unions and visited a number of towns, institutes and universities. The students were chosen in a contest on the best article dealing with the Arab-Israeli conflict held in 114 universities in the United States. The reward was a tour of the Middle East. In the articles, the students were unanimous in calling for an Israeli withdrawal to the pre-1967 borders and to the establishment of a Palestinian state. Others called for Arab solidarity and praised the Soviet proposals for peace in the Middle East. One student called for pressuring the United States to pressure Israel.

Ultra-Orthodox Call for 'Arab Rule'

Posters on walls throughout West Jerusalem's ultra-orthodox Mea Shearim quarter this week called for Arab rule over the Holy Land. The posters went up at a time when Israeli political parties are negotiating to form a government from the 15 factions which took Knesset seats in last month's election.

Leaders of the Neturei Karta movement expressed in Israeli newspapers that they would prefer an Arab rule that would guarantee the right for Jews to live as Jews as they do in other countries throughout the world. If this is not possible, they said, then they would demand that the state of Israel show its true colours and declare that it is not a Jewish state and separate religion from the state.

Rabbi Moshe Hirsch, spokesperson of the leading anti-Zionist Neturei Karta movement, appealed to Israeli politicians: "Don't involve religious parties in your heretical business; don't exploit the Jewish religion by giving in to the exploitation of the religious blackmailers."

A scene from *Al Gubar* play presented at Bir Zeit August 10 by the Farafir Troupe as part of the summer festivities./AO photo

WEEKLY REVIEW

Volunteers from Dheisheh Camp built an extension to the headquarters of the Palestinian Women's Committee this week. The annex will include a meeting hall, office and a children's nursery./BPO

August 7, 1984

RESIDENTS DETAINED IN HEBRON

HEBRON — The Israeli army detained a resident from Hebron and his wife after two students from the Kiryat Arba religious school claimed that the man and his wife threw stones at them.

The students were on their way home from the ceremony where torn prayer books were buried.

Rabbi Moshe Levinger and a number of his followers arrived at the scene and asked the police to allow them to 'deal with the Arabs.'

DEVICE EXPLODES IN JERUSALEM

JERUSALEM — An explosive device went off near the Jerusalem Cinemateque in the Abu Tor neighbourhood. No one was injured and no damage was caused.

The police arrested three 10-year-old boys who said they were playing with a pipe-like object. When it exploded they ran away.

YOUTHS RELEASED, REMANDED

Israeli authorities released from detention Ziad Abbas, Tarek Laham and Amjad Faraj, all from Dheisheh refugee camp near Bethlehem, after being detained for 18 days at Fara'a prison.

A 16-year-old student, Mohammed Faraj, was remanded into custody for 10 days for interrogation.

The authorities are still detaining Suket al-Izah for the second consecutive week.

Eight youths from al-Azza camp are still detained in the Jerusalem police station.

YOUTHS SUMMONED TO BETHLEHEM MILITARY GOVERNMENT

DHEISHEH — A number of youths from Dheisheh refugee camp near Bethlehem were summoned to the Bethlehem military government. There have been continuous arrests among youths recently.

Those now summoned are: Salah Abed Rabo, Atta Mana'a, Yaser Mishal and Yousef Atwan.

NABLUS PRISON HUNGER STRIKE

NABLUS — Political detainees at Nablus' military prison have escalated their two-week-old strike by declaring a hunger strike to protest their ill-treatment by the prison authorities. The prisoners are demanding an improvement in their food and medical treatment.

August 8, 1984

KALANDIA RESIDENT RELEASED

KALANDIA — Israeli authorities released Mohammed Ismail al-Khatib, from Kalandia, after he was detained without charge at Ramallah prison for three months and 20 days.

EXPLOSIVE DEVICE FOUND

NABLUS — Israeli border police discovered an explosive device in the centre of Nablus. A police sapper dismantled the device.

YOUTH JAILED

NABLUS — The Nablus military court sentenced Abd al-Rahman Abu Ka'oud to two years in prison for membership in a Palestinian organisation.

HEBRON YOUTH RELEASED

HEBRON — Israeli authorities released Jalal Abd al-Rahim al-Kadi al-Tamimi from Hebron, who is a student in Italy, after 22 days in detention.

JENIN RESIDENTS SENTENCED

JENIN — Military court in Jenin sentenced Bilal Husni Naniri to one year in prison plus one year suspended; Mohammed Hassan Suluh to one year plus one year suspended; and Ziad Ali Salem Amarneh to one-and-a-half years in prison plus one-and-a-half years suspended. The three men were charged with security offences.

August 9, 1984

NAJAH STUDENT COUNCIL CALLS FOR REOPENING THE UNIVERSITY

NABLUS — The Student Council at Najah University cabled international institutions and bodies imploring them to intervene as soon as possible to reopen the university as its closure threatens the future of thousands of students.

TWO YOUTHS JAILED

NABLUS — Nablus military court sentenced Naser Shehadeh, 17, to 21 days in prison and a IS20,000 fine on charges of raising the Palestinian flag. The court also sentenced Abu Zaytoun, 18, to six months in prison on charges of throwing stones. The two youths are from the Balata refugee camp near Nablus.

THREE JENIN YOUTHS JAILED

JENIN — Jenin military court senteneed three youths from Ya'abad to prison terms ranging from one to one-and-a-half years in prison. The three men are: Ziad Ali Amarneh, one-and-a-half years in prison plus six months suspended; Bilal Husan Am'ru and Mohammed Husan, one year in prison plus one year suspended on charges of setting fire to the car of the head of the Ya'abad local council and destroying phone lines in the area to protest the visit of the head of the so-called civil administration to the home of the head of the council.

They were also charged with writing anti-Israeli graffiti on walls.

JENIN DOCTOR RELEASED

JENIN — Israeli authorities released Dr Mahmoud Farid Izat Abu Rub, of Jenin, after 45 days in detention.

NABLUS' PROBLEMS DISCUSSED

NABLUS — Hafez Toukan, deputy head of the Nablus Chamber of Commerce, met with the deputy governor of Nablus to discuss a number of issues concerning the residents of Nablus and the problems facing them such as visits to prisoners, the closure of Najah University, taxes, and the delay in issuing travel permits.

AGRICULTURAL MARKET IN BETHLEHEM

BETHLEHEM — Mayor Elias Freij and members of the municipal council inaugurated a new agricultural market in Bethlehem. The market is the largest of its kind in the West Bank and Gaza Strip and is located on Bethlehem's southern outskirts. It can be easily reached by car.

JENIN RESIDENTS JAILED

NABLUS — Nalbus military court sentenced six residents from Qabatya near Jenin to various prison terms.

Azmi Mohammed Abed al-Rahim Zakarneh was sentenced to five months in prison and three months suspended; Bilal Mohammed Mahmoud Ikmayel, Bilal Sadek Abu Khamireh, Mohammed Salim Khalil, and Rifa't Yousef Zakarneh were all sentenced to three years in prison and three years suspended on charges of throwing Molotov cocktails and demonstrating. The Nablus military court also sentenced Yousef Abed Allah Husan Turkeman of Jenin to three-and-a-half years in prison plus one-and-a-half years suspended and a IS95,000 fine on charges of throwing stones at Israeli military vehicles.

ACADEMIC YEAR BEGINS SEPTEMBER 11

TULKARM — The forthcoming academic year will begin September 11.

August 10, 1984

NAJAH UNIVERSITY CLOSURE

MK Moham.ed Watad asked to meet with Israeli Defence Minister Moshe Arens to discuss the four-month closure of Najah University. Watad had earlier met with Hikmat al-Masri, chairperson of the Board of Trustees of the university. MK Mohammed Mi'ari, head of the Progressive List for Peace, met with a number of officials from Najah University. Mi'ari promised to bring the issue of the university closure to the attention of the competent authorities.

STUDENTS RELEASED

HEBRON — The authorities released Hussein Mohammed Rawashdeh and Abed al-Fatah Farah, both students from the village of Samou near Hebron. Rawashdeh was fined IS50,000 while Farah was fined IS7500 on charges of participating in the Palestinian heritage exhibition held in Hebron University recently.

The authorities also released Hatem Badawi Badwan Sinnogrof, a student from Hebron, after he was detained for 40 days and sentenced to a IS5000 fine and four months suspended on charges of throwing stones at Israeli military vehicles. He was represented by advocate Jawad Boulos.

VILLAGERS SUFFERING

BEIT EKSA — Residents from Beit Eksa, near Jerusalem, are suffering because the bus service from Jerusalem to Beit Eksa has been discontinued. Residents of Biddo complain that there are no streetlights in their village.

RESIDENTS RELEASED

DHEISHEH — The Israeli authorities released 16-year-old Mohammed Faraj, from Dheisheh camp, after 22 days of detention at Farah prison. He was fined IS20,000.

Mohammed Hamid and Mohammed Abbas, from Arroub camp, were also released after serving three-month jail terms on security charges. Also released was 53-year-old Saket Fu'ad Azzah after 10 days in detention. Samir Nimr Yunis, from Azzah camp, was also released.

BEDUIN RECEIVE WARNING

SH'AB — The Israeli land authority is warning Beduin from the village of Sh'ab, near Acre, to abandon their land which is to be annexed to a new settlement in the area.

NEW SETTLEMENT IN GAZA

GAZA — Israel is planning a new settlement offensive in Gaza — one of the biggest towns in the occupied territories, the Israeli newspaper *Davar* reported.

The newspaper said that the ministerial committee for settlements notified a group of Jewish fishermen that it had approved the building of a new settlement for them north of the Palestinian Shati refugee camp.

SETTLERS' WASTE ANNOYS ARAB RESIDENTS

HIZMAH — Residents from the village of Hizmah northeast of Jerusalem expressed their discontent at the growing health hazards in their village because of the waste and garbage from the nearby settlement Neve Ya'qoub.

BETHLEHEM NEEDS TELEPHONE DIRECTORY

BETHLEHEM — Residents of Bethlehem and its district are demanding a telephone directory for their area because the one in use is out of date.

BETHLEHEM UNIVERSITY EXAMINATIONS BEGIN

BETHLEHEM — The final examinations for the summer course have begun at Bethlehem University. The results will be announced August 21.

BEIT SAFAFA RESIDENT ARRESTED

BEIT SAFAFA — Jerusalem police arrested a Beit Safafa resident on suspicion of throwing a hand grenade at Qatamon quarter, adjoining Beit Safafa village. No damage was caused.

SETTLERS SMASH SOLAR HEATERS IN HALHOUL

HALHOUL — A number of religious Jews smashed solar heaters on the roofs of houses in Halhoul. They also damaged private property after claiming that children stoned the car they were travelling in. The police are investigating.

IMPRISONMENT OF YOUTH

RAMALLAH — Israeli military court in Ramallah sentenced Bassam Abd al-Rahman Jawabreh, from Arroub camp, to five years in prison and two-and-a-half years suspended on security charges.

LECTURER BANNED FROM TRAVEL

HEBRON — The Israeli authorities banned Mohammed Mahdi, a lecturer at Hebron University, from crossing the Allenby bridge to Amman yesterday.

BOMB DISMANTLED IN BETHLEHEM

BETHLEHEM — Israeli police dismantled a bomb discovered in the archaeological area Herodeon near Bethlehem. No one was hurt and no damage was caused when the police exploded the bomb. The bomb was found by two boys from the settlement Tekoa, near Bethlehem.

ISRAELI BUS STONED

Israel Radio reported that an Israeli Egged bus was stoned near Abu Ghosh village. Four Israeli passengers were injured. The police are investigating.

August 11, 1984

PATIENT DENIED ACCESS TO HADASSAH HOSPITAL

Medical departments in the West Bank refused to transfer a Palestinian patient to an Israeli hospital.

Five-year-old Nour Mujahed Nimr, from al-Bireh, who suffers from granuloma, was not allowed by Ramallah Hospital to be treated in Hadassah Hospital.

NO LICENCES

The zoning department in Ramallah refused to give a construction license to Ramallah resident Qassem Abd al-Aziz to build a house in Sheba village. The department claimed that the house would be built on the main road. According to Abd al-Aziz's maps the house will be 87 metres off the road. The minimum distance is 75 metres.

The zoning department also refused licences to several Palestinian residents of Budros and Lubban al-Gharbiyeh villages in the Ramallah district.

August 12, 1984

ADVOCATE BANNED FROM MEETING DETAINEES

Advocate Jawad Bulos, who works for advocate Felicia Langer's office, visited the Neve Tertza women's prison to meet two of his Palestinian clients. The director of the prison informed him that he was not allowed to meet the two Palestinian women, under the pretext that they are detained. He was told that he needed special permission from the defence minister.

IMPRISONED ON 10-YEAR-OLD CHARGE

NABLUS — Nablus military court sentenced educator Bashir Ibrahim Hajjaj, 36, from Askar refugee camp near Nablus, to 21 days in prison plus five months suspended and a IS25,000 fine on charges of campaigning for the Popular Front for the Liberation of Palestine in Jordan ten years ago.

BUTCHERS' STRIKE IN GAZA

GAZA — Butchers in Gaza declared a one-day strike to protest the handing of cattle to a special contractor for two percent commission taken from the butchers. They demanded that the municipality hand over slaughtered cattle directly and not through a contractor.

JENIN DEPUTY MAYOR QUESTIONED

JENIN — Israeli authorities have detained Ibrahim Nasser, deputy mayor of Jenin's elected council. He was questioned about forged papers in the insurance company where he works as an agent in Jenin.

LAWYER'S APPEAL TURNED DOWN

KHAN YUNIS — The Israeli objections committee yesterday refused the appeal of advocate Khaled al-Kidreh, of Khan Yunis, against the town arrest imposed on him by the authorities.

RAMALLAH ACCOUNTANT DETAINED

RAMALLAH — Israeli tax authorities in Ramallah detained Khalil Anwar al-Kurdi, a legal accountant, for four days. He was released without being charged or asked to pay anything to the tax authorities.

12 TEACHERS RESIGN IN TULKARM

TULKARM — Twelve teachers from the Tulkarm district, who signed contracts to work in a number of Arab states, have submitted their resignation to the educational directory in Tulkarm.

LANDOWNERS TO FIGHT LAND EXPROPRIATION

ABU DIS - Abu Dis residents, whose land was confiscated, visited their lands, accompanied by their lawyer and an employee from the absentees' land authority. The landowners discovered that their lands had been confiscated last year without their knowledge. They learned of the decision to confiscate their lands only after Jewish settlers arrived at the area and established a temporary settlement called Ne'ot Adumim.

MILITARY VEHICLE HITS GIRL

RAMALLAH — Aroubah Hassan Hamdan, a 15-year-old girl from al-Am'ari refugee camp near Ramallah, was hit by an Israeli military vehicle on the road to the camp. She was taken to Ramallah Hospital where she received medical treatment and was later released.

August 13, 1984

IMPRISONMENT FOR YOUTHS

RAMALLAH — Ramallah military court sentenced three youths from the village of Bani Na'im, near Hebron, on security charges.

Ayoub Ali al-Manasreh was sentenced to 10 months in prison, Raja Mousa Zeidat to one year in prison and Khaled Ali Zeidat to one year in prison plus two years suspended.

ARAB LAWYERS ASKED TO DEFEND LAND CASES

RAMALLAH — Landowners from Midyah village, near Ramallah, have asked the Arab Lawyers' Committee to defend their land case at the Ramallah court.

CORRUPTION IN WEST BANK HEALTH DEPARTMENT

Well informed sources say an investigation is being conducted into one of the health directorates in the north of the West Bank. Employees had complained against illegal practises and abuses by the department's director.

STUDENT COUNCIL AT HEBRON UNIVERSITY CALLS FOR SETTING EXAMS

HEBRON — Hebron University Student Council pointed out the crisis the university is currently facing, particularly the problem when the administration asked the students to pay fees at the beginning of the second term. The administration once again asked for the payment of the fees before the final examinations.

The statement explained that the students were prepared to pay a sum of JD30 so that the examinations may be held as soon as possible.

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The Bridge

you have hidden some grain in your mouth (should I search your mouth too?) and how you begged me not to confiscate your son's toys, how you straightened up and left my booth without batting an eye. I could tell how you punched me as you were taking off your blouse, half intentionally. How you intentionally frightened your kids before entering so they will start crying and I will search you more quickly. I could tell how your body looks, distorted after bearing ten children, and how you told me, seriously, that if we, women, were in power, all this wouldn't take place. In a low voice, in fluent Hebrew, you, a nurse from Gaza, tell me that we are producing children for them, to take them to the war. Maybe you are right. I could also tell how you sat for a full half an hour showing me your wedding pictures and asked me if I like your husband. How you tried seducing me with chocolate, or *kekhol* (traditional eyeliner), how everytime you showed up with two packs of cigarettes, I had to open them, empty them, throw out the silver paper and break two cigarettes.

For fifteen days, Fatma, we struggled, we struggled over every make-up kit, every piece of paper, as if it was our life. Fifteen days I spent with you in the same stinking booth, from nine am to three pm. Now, I know you closely: your smell, your body, wrinkles, sadness, desperation and pride. During the first week I was embarrassed. I was ashamed, disgusted. I spoke softly. I tried to be mellow. Bit by bit I lost my human face. I became restless. I kept thinking you are lying to me. I thought, after you were caught with the letter and the golden chain, that you surely had some detonators, even though I searched you thoroughly. I became paranoid, living in a nightmare. I struggled to remember you are a human being, you are a woman, just like me. Should I have stayed for another week, the tension would have exploded. Bit by bit I became absorbed, me, my aims, I grew into the job. Some enjoy it, some indulge in it, above all those that do the same job with the men. Nevertheless, we, the girls, have tried to keep our sanity, though staying on the thin line is, I admit, hard. I couldn't say that we have succeeded. We all have held a grudge against the situation we were stuck in.

In the evenings, at the base, we drink beer or arak, laughing at you and telling joyously the morning's events. We have developed a macabre sense of humour, imitating you, speaking a language only we know. That language, sprinkled with Arabic words taken from our phrase book, was shocking and you would be surprised to hear it, Fatma. At the same time it was funny, probably out of desperation.

We have done our job properly and your smell has impregnated our uniforms — uniforms we were so happy to give back as we ended our service. At the other terminal gate, where you have never been, there was a soldiers' bill board. On my way to you, I stopped there and read the leaflet on Jewish consciousness. The military rabbi's bureau of Judea and Samaria HQ (West Bank) sent us this message: when Isaac and Ismael, the two sons of Abraham, stood in front of him so he could choose which one was the best to succeed him, the one who was to spread the word of God to the whole world, the deciding factor was the way in which they saw the future. We are told that Ismael was only interested in the present. "Now I live," he sang. Following that, said the leaflet, God ordered Abraham to expel his concubine and her son from the land of Israel. Ismael, we are told, who lived the present alone, was not fit to live in his father's home and therefore was expelled. The people of Israel are descendats of Isaac who sang for a future hoping for salvation. This orientation, Fatma, gave him the tremendous powers to ready himself for sacrifice, obeying the Creator's orders, whose name is revealed in the verse: "I shall be whatever I shall be... I shall be... I shall be endless, with an unending future, eternal." Do you understand, Fatma? I read that before I came to search you. I was fortified in my rights.

(Translation: Hotam, Friday supplement of Al Hamishmar, March 1984)

An Israeli 'self-management committee' forced on Tur village four years ago now acts as a watchdog and delays its projects to maintain hold on the village. Awad Abdel Fattah reports.

Jerusalem Municipality's Annexation and Public Relations Farce

"We don't want people to think this is a political election."

A panorama view of Tur village on the Mount of Olives, Jerusalem, where the municipality and WZO run the 'Jerusalem Association for Neighbourhood Self-Management,' which does little else than greet foreign delegations. *Mukhtars* **cooperate with this 'public relations office for the Zionists' but most village residents have boycotted it./AO photos**

In the village of Tur, which became a suburb of Jerusalem after the Israeli annexation of East Jerusalem in 1967, a so-called Jerusalem Association for Neighbourhood Self-Management is operating.

This Israeli-sponsored association is viewed with suspicion by Tur residents who, apart from the former village council and a few individuals, do not cooperate with it. Tur youths call the association an agent of the Village Leagues, but older residents were reluctant to criticise it when talking to *Al Fajr*.

The association office was opened in Tur four years ago by the Jerusalem municipality and the Joint Zionist Organisation. Its main office in Jerusalem's Jaffa street controls five similar associations in Jewish neighbourhoods, as well as the one in Tur.

According to Nabil Tufakje, director of the Tur Association, its aim is to bridge the gap between the Palestinian population of Jerusalem and the municipality. He elaborated, saying its general aim is to help the residents to conduct self-management.

According to the programme of the association, a local steering committee is elected to cooperate with the association. In Jewish neighbourhoods, the steering committees are elected while in Tur the committee was appointed. The director explained this point, saying that "We don't want people to think this is a political election." A former employee of the association said the reason for Tur's appointed committee is that the Israelis want ignorant and compliant people in the committee and "this is why the existing committee is comprised of the *mukhtars* who are members of the village council." He added that the municipality is not interested in electing strong and capable people who would insist on developing the neighbourhood.

Cooperation between the village council, which ceased to be an officially recognised representative of the village population in 1967, and the association started when the municipality failed to complete the village sewage system, a project started five years ago. The association, acting on behalf of the Jerusalem municipality, proposed that the village council form a committee to finish the project and collect half the cost from the population, with the association paying the other half. The village council members, who were suspicious of the aims of the association and suggestions of the municipality, visited Jordan and received the 'go ahead' from official Jordanian circles, as well as financial help. The committee immediately began to collect JD200 from every family, but some refused to pay because they believe it is the financial responsibility of the municipality. "We pay taxes to the municipality," said Khalil Abu Khanom, a hotel worker who refused to pay.

Today, only a small section of the water pipes have been brought to the village, and this was done shortly before the last municipal elections.

The project remains uncompleted and the municipality continues to promise that it will provide the rest of the materials. According to one resident, the association and the municipality are interested in keeping the project uncompleted: "To maintain relations with the steering committee, as without an ongoing project it would be difficult to continue to operate in Tur."

When asked whether the association acts as the right arm of the municipality or as a minor municipality, the director said it acts only as a link between the population and the municipality. He said, "We study the problems of the neighbourhood in a scientific way and then approach the circles concerned to give them help."

The association has done very little. It organises special lessons for children failing in school and for retarded pupils. For this, the association provided two remedial teachers and only the school prinicipal involved was consulted. Also, it is covering half the cost of constructing a few retaining walls. The association opened a club for the elderly last year, but it closed a few months later because of a unanimous boycott by the residents concerned.

These small services are used as propaganda by the association. According to residents, every month at least one foreign delegation visits the office where the director explains its 'work.' The director tries to convince visitors that the association serves an important role in the neighbourhood, "making the centre a public relations office for the Zionists," said one resident.

Shortages of Vital Projects and Services

Conditions in Tur village are no different from those in other Palestinian-populated Jerusalem neighbourhoods, which don't have associations. For the past 17 years of occupation and annexation of Jerusalem, the municipality has done virtually nothing for these neighbourhoods. There is no secondary school in Tur although more than 10,000 people live there. The two existing elementary and primary schools are not provided with enough teaching aids and suffer a shortage of space. As a result, some students study in available shelters in unfit conditions.

The building of eight new classrooms by the association created a new problem. They were built in the school playground, thus depriving the pupils of exercise and recreation.

There are only two sanitary workers in Tur. There is dirt and sewage in many of its narrow streets, which are full of holes.

Also, construction licences are a problem; over the last 10 years, 176 people have been heavily fined for building houses without licences. The Israelis continue to ignore demands for licences, so residents are forced to build unlicensed houses. Khalil Awis, a garage owner, was fined JD5000 in 1976 for not having a permit. A year ago, the Israeli authorities closed his garage because he did not have a licence. He is now unemployed and wonders how he can support his 10 children. He told *Al Fajr* that a number of small private businesses in the village have been forced to close either because they do not have a permit or have not paid taxes estimated at thousands of Jordanian dinars. "The Israelis don't want us to live like human beings. They want us to work as cheap hired labourers in Israeli projects or to stay jobless," said Awis. He accused the *mukhtars* who cooperate with the association of acting only for their own benefit.

Many Tur residents view the association as an attempt to annex the Palestinian population to West Jerusalem. A member of the administrative board of the Mount of Olives Club said, "When Nabil (association director) said the association wants to bridge the gap between the municipality and the Palestinian population of East Jerusalem, we say the gap between our people and the occupation can't be bridged." He added, "If the Israelis think the association and the village council can make the Palestinian population forget by these petty services that they are occupied, they are wrong."